English Translations of

Majmoo’al-Fatawa of Permanent Committee for Scholarly Research and *ifta*’ of K.S.A

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Principles of Islamic jurisprudence

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Fatwa no. 17706

Q: What is meant by Halal (lawful) and Haram (prohibited) in Islam?

A: Halal and Haram are two Shar`y (Islamic legal) rulings taken from the Qur'an and the Sunnah (whatever is reported from the Prophet). The Mu'min (believer) should firmly believe in the impermissibility of what Allah (Exalted be He) has made Haram and the permissibility of what Allah (Exalted be He) has made Halal. This belief is a cause for entering Jannah (Paradise). It was authentically reported that ﴾A man asked the Prophet (peace be upon him) saying, 'Tell me, if I regard as Halal (lawful) whatever has been declared Halal (by Shari`ah) and regard as Haram (forbidden) whatever has been declared Haram (by Shari`ah), shall I be admitted into Jannah?' The Prophet (peace be upon him) said, 'Yes.'﴿

Accordingly, Muslims are not permitted to declare things Halal or Haram of their own accord, for this is considered one of the gravest sins. Allah (Exalted be He) says: ﴾Say (O Muhammad): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿ Allah (Exalted be He) also says: ﴾And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.﴿

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Muslims have unanimously agreed that when a person regards as Halal that which is religiously well-established and known to be Haram, such as permitting Zina (sexual intercourse outside marriage), Riba (usury/interest), or Khamr (intoxicant), this is Kufr (disbelief) and Riddah (apostasy) that brings them out of the fold of Islam.

Likewise, when a person regards what is religiously well-established and known to be Halal as Haram, such as prohibiting meat, bread, and the like, they thereby violate the Law of Allah and apostatized from Islam.

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Fatwa no. 16529

Q: It is said that the imperative form of the verb used by the Messenger of Allah (peace be upon him) conveys obligation. However, there is a Hadith whose apparent meaning contradicts the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) (When I command you to do anything, do of it as much as you possibly can.) **How can a Muslim reconcile these two Hadiths?**

A: the basic rule concerning the commands of the Prophet, peace be upon him, is that it conveys obligation unless otherwise indicated. However, this obligation is in accordance with one's ability, as Allah (Exalted be He) states: (So keep your duty to Allâh and fear Him as much as you can) And such is the case of the Hadith mentioned in the question.

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The first question of Fatwa no. 18145

Q 1: What is the difference between stressed and unstressed Sunnah? Are we obligated to observe the acts of stressed Sunnah only or the stressed and unstressed ones? Some people may refrain from observing a specific act of Sunnah on the pretext that it is not stressed. Please advise, may Allah reward you with the best!

A: The stressed Sunnah denotes every supererogatory act of worship which the Messenger (peace be upon him) urged Muslims to observe; such as Salat-ul-Kusuf (Prayer on a solar eclipse), Witr (Prayer with an odd number of units), Salat-ul-Duha (supererogatory Prayer after sunrise), and Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet) which we should observe because Ibn `Umar (may Allah be pleased with both of them) said, (I observed from the Messenger of Allah (peace be upon him) (the offering of) two Rak`ahs (units of Prayer) before the Zhuhr (Noon) Prayer and two after it, two Rak`ahs after the Maghrib (Sunset) Prayer, two Rak`ahs after the `Isha' (Night) Prayer, and two Rak`ahs before the Fajr (Dawn) Prayer.) Also, `Aishah (may Allah be pleased with her) said, (The Prophet (peace be upon him) never missed four (Rak`ahs) before the Zhuhr Prayer.) (Related by Al-Bukhari in his Sahih (authentic Book of Hadith)). These acts of Sunnah complete the defects a person may have when offering the Five Obligatory Daily Prayers. Thus, it is Mustahab (desirable) for Muslims to offer all the acts of Sunnah following the example of the Prophet (peace be upon him) as much as they can, because of the following Hadith Qudsy (Revelation from Allah in the Prophet's words) which states, (My slave continues to come closer to Me through performing Nafilahs (supererogatory acts of worship) until I love them.) However, these acts of stressed Sunnah are not obligatory and there is no sin on anyone who does not observe them.

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The second question of Fatwa no. 20918

Q 2: What exactly is the difference between the stressed Sunnah and the Wajib (obligatory)?

A: The Wajib is the act for which there is reward for performing it and punishment for neglecting it. The stressed Sunnah designates what is strongly recommended, such as the two Rak`ah (unit of Prayer) performed before Fajr (Dawn) Prayer.

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Fatwa no. 13956

Q: Can ijma` (The Consensus of Scholars) be established in our present time throughout the Islamic world? With regard to the Fatwas of the Islamic Fiqh Academy that are unanimously agreed upon by all members of the Academy, are they considered rulings of Ijma`? Is it possible that Ijma` may be concluded in places other than the Islamic Fiqh Academy? Please respond, may Allah reward you!

A: First: Most scholars of Usul Al-Fiqh (Principles of Fiqh) agree that Ijma` can be made and recognized by people of power and knowledge in Muslim nations concerning an issue so that they agree upon a ruling; such as permitting the master to have sexual intercourse with his female slave

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on the basis of ownership and not allowing the male slave to have sexual intercourse with his female master. They supported this view with evidences from the Qur'an and Sunnah. However, a small number of scholars denied this opinion on the grounds that scholars have scattered after the Prophet's death (peace be upon him) and are in distant countries; therefore, knowing the opinion of everyone of them is impossible. But this opinion was refuted by the fact that Ijma` has occurred as the case of the first two examples and other examples that are mentioned in the book of Maratib Al-Ijma`.

The supporters of Ijma` substantiated their opinion with Allah's statement: (And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!)

Review other evidences in p. 176-192 part 19 and p. 10-11 part 20 from the book entitled Majmu` Al-Fatwa by Ibn Taymiyah. Also, see the proofs of those who supported Ijma`, the discussion of these proofs and the answers of the opponents in the third question of the questions on Ijma` in the first part of the book entitled Al-'Ihkam by Al-'Amidi. The small number of scholars who reject the Ijma` argue that all the scholars of the Muslim nation scattered after the death of the Prophet (peace be upon him) and went to distant countries and, therefore knowing the opinion of

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everyone of them and concluding Ijma` on an equal footing is impossible. Thus, it is related from Imam Ahmad ibn Hanbal that he said: "He who maintains the occurrence of Ijma` is a liar." It was answered that this is refuted with the occurrence of Ijma`, such as the first two examples and other related evidences mentioned in the book of Maratib Al-Ijma` by Ibn Hazm with a commentary by Ibn Taymiyah on the book. Moreover, the supporters of Ijma` said about the former saying of Imam Ahmad that he said this out of fear of Allah and disapproval of carelessness with regard to claiming the occurrence of Ijma` without careful examination and investigation of scholars' views. They also said that the Imam said this concerning those who do not have knowledge, or those who denied the occurrence of Ijma` after the time of the Companions or after the three honorable centuries. See p. 315 and 316 from the book entitled Muswaddah 'Al Taymiyah.

In the end, the view that Ijma` occurred in the era of the Companions is more correct due to their

small number, the closeness of countries before the expansion of the Islamic world, the diligent seeking of knowledge and the limitation and confinement of differences. Moreover, supposing that Ijma` occurred among scholars in any age after the companions makes Ijma` a valid evidence and on these grounds the other narration from Imam Ahmad (may Allah be pleased with him) is confined to the occurrence of Ijma` and knowing it.

Second: With regard to the Fatwas of the Islamic Fiqh Academy which are unanimously agreed upon by all its members, they are not regarded as a Shar`i Ijma`, as the members of the Academy are not the entire group of authority and knowledge in the Muslim nation.

Third: Therefore, it is not possible to know the Ijma` of people in authority and knowledge in any one of the ages of this nation except the age of the Companions (may Allah be pleased with them) due to what we mentioned previously. Shaykh Al-Islam Ibn Taymiyah (may Allah confer mercy upon him) said in his book Al-`Aqidah Al-Wasitiyyah: "The Ijma` that can be determined precisely is that of the Salaf (righteous predecessors), for after their era, differences increased and the Muslim nation became spread throughout the world."

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The second question of Fatwa no. 17625

Q 2: We are a group of girls seeking Islamic knowledge, and we live in the same neighborhood. During our studies we come across some researches which are not adequately qualified, and as such, we cannot understand many of the debatable matters. how do we reconcile or agree over controversial issues? We appreciate your guidance, may Allah reward you!

A: The seeker of knowledge should review evidences according to the fundamental principles of reconciling evidences or arriving at preponderance, etc. He should seek what he considers as the most dominant view. However, if the seeker of knowledge has no ability in this regard, he must ask trustworthy scholars.

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Allah (Exalted be He) states: (So ask the people of the Reminder, if you do not know.)

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The first question of Fatwa no. 19623

Q 1: can there be more than one right aspect for the same question?

A: If scholars differ about a matter, the truth is one and can not be multiplied and only one answer is the right one because the religion of Allah is one which He revealed in His Book and sent down to Prophet Muhammad. So, anyone who finds the truth after exerting his efforts shall have double reward and anyone who does not shall have one reward for his Ijtihad (juristic effort to infer expert legal rulings) not for his mistake.

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The second question of Fatwa no. 21030

Q 2: Is it obligatory for every Muslim to follow a particular Madh-hab (School of Jurisprudence) and exclude all the other Madh-habs?

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A: It is not permissible for a person who is able to derive the ruling and substantiate it to be fanatical about a particular Madh-hab. Rather, they should follow any of the Mad-habs of Ahl-ul-Sunnah (adherents to the Sunnah) as long as it establishes the proof. Anyone who does not have the ability to derive rulings based on evidence (from the Qur'an and Sunnah) should refer to the people of knowledge and piety. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

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The second question of Fatwa no. 20242

Q 2: Is adopting Rukhsah (concession) in religious matters stand as an indication of encroachment or negligence?

A: Adopting Rukhsah in religious matters is permissible if it designates the Shar`y (Islamic legal) Rukhsah which Allah and His Messenger (peace be upon him) prescribed, such as the Rukhsah given to the traveler to break their Sawm (Fast) during travel and to shorten the four-Rak`ah Salah (Prayer consisting of four units) to only two Rak`ahs as well as to combine the Zhuhr (Noon) and `Asr (Afternoon) Prayers and Maghrib (Sunset) and `Isha (Night) Prayers at the time of the earlier or the later one during travel. Likewise, there is the Rukhsah of wiping over the Khuffs (leather socks) and the like. Accordingly, it is permissible to adopt Rukhsah as far as these cases are concerned. However, if someone does not apply the Rukhsah to which they are entitled, rather they observe Sawm

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during travel and do not shorten Salah, or combine the mentioned Salahs, or wash their feet instead of wiping over the Khuffs, there is nothing wrong or sinful in this, as this merely counts as a decline to apply what is preferable. This view is supported by the Hadith narrated by Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Allah loves that His allowances be taken advantage of just like He hates being disobeyed.﴿ (Related by Imam Ahmad, Al-Bazzar and Al-Tabarany in Al-Awsat) In another narration by Ibn `Abbas (may Allah be pleased with them both), the Messenger of Allah (peace be upon him) said: ﴾Allah loves that His allowances be acted upon just as He loves that His prescribed duties be carried out.﴿ (Related by Al-Tabarany in Al-Kabir and Al-Bazzar; the narrators of this Hadith are Thiqah [trustworthy])

However, adopting Rukhsah does not mean always choosing the easier of the two courses and following one's desires when considering Fatwas and views of the scholars, as this conduct is not permissible. It is obligatory upon Muslims to be mindful and careful when it comes to matters related to their faith, and be keen on discharging their responsibility by not following except what the Qur'an and the Sunnah provide evidence for. If someone is unaware of the legal ruling, they should ask the knowledgeable and trustworthy scholars. They should not repeat the same question to many scholars aiming at acting upon what agrees with their desire, as this indicates their negligence and heedlessness towards matters of their Din (religion). It was reported from some of the Salaf (righteous predecessors) that anyone who goes after the concessions given by scholars will eventually end up as a Zindiq (libertine).

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Taharah (ritual purification)

Water

Fatwa no. 19206

Q: Allah's Messenger (peace be upon him) said, (When any of you wakes up from sleep, he must not put his hand in a utensil until he has washed it three times, for he does not know where his hand was during the night.) **Related by Muslim.**

Does the person's waking up at night then placing his hand in the utensil containing water remove the purity of water in which case he will not be permitted to perform Wudu' (ablution) with it, or does it maintain the state of purity and therefore it will be permissible for him to perform Wudu' with it? Which is right and better? We appreciate your advice; may Allah reward you with the best!

A: Obeying the order mentioned in the Hadith is an act of worship. However, the person placing his hand in water does not mean that it becomes impure. The correct view is that it is permissible to perform Wudu' with it.

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The fifth question of Fatwa no. 19773

Q 5: The barrels which are used in putting out fire are filled with water and sometimes it is mixed with foam, which changes its characteristics. Is it permissible to use this water in making Wudu' (ablution)? It is worth mentioning that this foam is made of

organic substances such as the wastes of animals.

A: If this foam, which is mixed with water and used in putting out fires, is made of impure substances and changes the characteristics of water, it will not be permissible to use it in making Wudu'. If it is made of pure substances, there will be no harm in making Wudu' from the water which is mixed with it as long as the foam does not overcome or change the characteristics of water.

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The third question of Fatwa no. 21264

Q 3: Is it permissible to perform Wudu' (ablution) with drinking water left over from animals, such as cows, buffalos, goats, sheep, and donkeys, even if this water is placed in a container?

A: The leftover drinking water from any of the animals lawful to eat is Tahir (ritually pure), for the Prophet (peace be upon him) ordered a sick person to drink the urine and milk of a camel.

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Fatwa no. 21681

Q: In the Armed Forces Hospital, in Riyadh and Al-Kharj, there are green areas and flowers which are watered by the sewage of the hospital after draining it.

Throughout the process of watering, the clothes of the passer-bys and the workers may be soiled, bearing in mind that this water sometimes smells bad.

Your Eminence, I hope you could give us a Fatwa concerning the purity of the clothes in this case. Here attached is the letter of the Technical Affairs Department about the process of water purification.

May Allah reward you with the best and keep you for the service of Islam and Muslims!

A: if the water that is pumped into gardens and trees bears one of the characteristics of impurity in its taste, color or smell, it will be Najis (ritually impure) and it makes whatever it touches of a person's body, clothes or place, Najis too. However, if the three characteristics do not exist, then what this water comes on will not be Najis.

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Fatwa no. 15085

Q: What is the ruling on the ablution of some people who used water from a tank, then after a week discovered a dead pigeon in it? They kept using water from the tank for Wudu' (ablution) and purification for a week before they discovered the dead pigeon until the smell of water changed. We appreciate your advice; may Allah reward you with the best!

A: All the people who performed Wudu' from the mentioned water after its smell had changed due to the death of a pigeon, have to repeat the times of Salah (Prayer) for which they performed Wudu' from the water of the mentioned tank; because they have been performing Wudu' from impure water which does not remove the state of impurity. Allah knows best!

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The second question of Fatwa no. 20374

Q 2: The Prophet (peace be upon him) said, (When there is enough water to fill two pitchers, it bears no impurity.) **Does this Hadith mean that if the water is enough to fill two pitchers and then a large quantity of Najasah (ritual impurity) falls into it, it would not be Najis (ritually impure)? Please explain.**

A: The Hadith stated in the question means that if the amount of water is enough to fill two pitchers or more, it will not be affected by Najasah which usually falls into it, because it will disappear in the large quantity of water. Thus, water will not be affected by Najasah unless its color, taste, or smell changes because of this

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Najasah. The Prophet (peace be upon him) did not mean that this water will never become Najis, because if the color, smell, or taste of pure water changes due to the falling of Najasah into it, it will become Najis even if it is a large quantity. Scholars have unanimously reached this opinion.

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Fatwa no. 16228

Q: Is it permissible to use water mixed with ja-velle water for Wudu' (ablution)? What is the ruling if no other water is available?

A: If such substance which is mixed with water is not Najis (ritually impure) and it does not give the water a different name, such water will still be considered Tahir (ritually pure) and consequently a person may use it to perform Wudu'.

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The second question of Fatwa no. 14033

Q 2: We have bathrooms at home. Sometimes, we are obliged to perform Wudu' (ablution) using the water stored there.

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This water is still pure as it is, but we fear that the women of the house might have used some of it. Is it permissible for us to use this water in performing Wudu'? It is likely that some people of the house have already used it for Wudu'. Please advise, may Allah reward you.

A: purity is the original state of water. This is definite, and certainty is not removed by doubt. The doubt you feel should be disregarded, and thus you may use this water for Wudu'.

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Fatwa no. 13817

Q: We have a swimming pool at home, but some Najasah (ritual impurity) fell into it. It was a small amount, only filling a teacup, and the swimming pool is twelve meters. Would its water be Najis (ritually impure) and should not be used for swimming? Please advise, may Allah reward you with the best!

A: Water is judged to be Najis if its color, taste, or smell changes due to Najasah.

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The second question of Fatwa no. 14599

Q 2: small animals, such as cats, birds, and even snakes and rats, may fall into water reservoirs and tanks. How can we purify this water so that it can be used?

A: If animals that are unlawful to be eaten such as cats, snakes and the like or edible animals such as pigeons or chickens fall into the water but do not die, the water is still Tahir (ritually pure). If the animals die and the tank is not full of water, it becomes Najis (ritually impure). However, if the tank is full of water and its taste, color, and smell does not change, it does not become Najis. It was related by Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Abu Sa`id (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("When there is enough water to fill two pitchers, it bears no impurity.") In another narration related by Ahmad, the Prophet (peace be upon him) said: ("When there is enough water to fill two pitchers, nothing will turn it impure.") .

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Istinja'

Fatwa no. 18783

Q: A man had his right arm amputated so he uses the left for doing everything, such as Istinja' (cleansing the private parts with water after urination or defecation), Madmadah (rinsing the mouth), etc. Is doing so permissible? Also, this man cannot wash all the parts of his back when performing Ghusl (ceremonial bath); is it permissible for him to perform Ghusl with the help of his wife?

A: the general ruling regarding Istinja' according to Shari`ah (Islamic law) is that people use their left hand. However, Madmadah and Istinshaq (inhaling and exhaling water nasally) are to be done with the right hand which is to be kept away from impurities. A proof is the Hadith which is narrated by `Aishah (may Allah be pleased with her) who said:

(Allah's Messenger, peace be upon him, used his right hand for performing Wudu' and eating, whereas his left hand was used for other purposes and removing impurities.)

Therefore, if a person's right hand is incapacitated or has been amputated, it is permissible for them to use their left hand for Madmadah, Istinshaq, etc. Regarding Istinja', it is sufficient for one to perform Istijmar (cleansing the private parts with a hard material after urination or defecation) only provided that he cleans the place of Najasah (ritual impurity) at least three times before Madmadah and Istinshaq

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and then washes the face three times. He should then complete his Wudu'. It is worth mentioning that washing such parts of the body only once or twice is sufficient for Wudu' though it is better to wash them three times. It is only the head that the Sunnah (whatever is reported from the Prophet) says should be wiped only once along with the ears. As for Madmadah with the left hand, this is permissible for the man in question as his right hand is amputated.

Regarding Ghusl, if he can drench his entire body with water, this will be better. Otherwise, it is permissible for his wife or any other member of his family to wash the parts of his body that he cannot reach provided that he covers his `Awrah (private parts of the body that must be covered in public) when it is a person other than his wife. In addition, if he cannot find anyone to help him perform Ghusl, it will suffice him to perform Tayammum (dry ablution) for the parts of his body that he cannot wash. This is because rulings that apply to a person who cannot use water are similar to what applies to a person who cannot find it. Moreover, the Prophet (peace be upon him) said: (When I command you to do anything, do of it as much as you possibly can...) and Allah (Exalted be He) states: (Allâh burdens not a person beyond his scope.)

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The first question of Fatwa no. 15420

Q 1: What is the ruling on Tasmiyah (saying, "Bismillah [In the Name of Allah]") two meters away from the toilet in a Masjid (mosque)? Is that permissible or not?

(Part No. 4; Page No. 28)

A: One of the Islamic etiquettes of entering the toilet is to enter with the left foot first and mention the Name of Allah before entering, saying: "Bismillah, Allahumma inni a`udhu bika min al-khubthi wal-khaba'ith (In the Name of Allah! O Allah, I seek refuge with You from male and female devils)." If one wants to perform Wudu' (ablution) in the Wudu' area, one should say "Bismillah" before performing Wudu', as doing so is Wajib (obligatory) because the Prophet (peace be upon him) said: ﴾There is no Wudu' for the one who has not mentioned the Name of Allah upon (performing) it.﴿ (Narrated by a group of Sahabah from the Prophet [peace be upon him] through a good Sanad [chain of narrators])

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The first question of Fatwa no. 18231

Q 1: The baths that are built nowadays in houses contain a place for a toilet, shower and basin for making Wudu' (ablution). Is it permissible to mention Allah while making Wudu' and bathing or talking about daily matters if the toilet is far away?

A: It is undesirable to mention Allah in toilets as a matter of glorifying Him. Moreover, it is undesirable for a person to speak while relieving himself because of the Hadith which reads as follows, ﴾If two persons go together for relieving themselves uncovering

their private parts and talking together, Allah becomes wrathful at this (action).﴿ ﴾A man passed by the Prophet (peace be upon him) while urinating and greeted him, the Prophet (peace be upon him) did not greet him back.﴿ Related by Muslim.

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The sixth question of Fatwa no. 19497

Q 6: It is mentioned in the book of Hadith by Al-Bukhari from (Ibn `Abbas** (may Allah be pleased with them) that: "The Prophet (peace be upon him) once entered a lavatory and I placed water for his Wudu' (ablution). He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam).") **Does the surface meaning of this Hadith indicate that the Prophet (peace be upon him) invoked Allah inside the lavatory?

A: The mentioned Hadith does not indicate that the Prophet (peace be upon him) invoked Allah for Ibn `Abbas (may Allah be pleased with them) inside the lavatory. In fact the Prophet (peace be upon him) has been the most revering and glorifying to His Lord so he cannot have mentioned Allah in the place where people execrate.

So it can be interpreted as the Prophet (peace be upon him) invoked Allah for Ibn `Abbas saying: ("O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam).") after he (peace be upon him) left the lavatory and finished Wudu' or on taking the water when seeing it; because Ibn `Abbas (may Allah be pleased with them) placed the water at the door. The proof that supports this view is what Ibn Hajar mentioned in (Fat-h Al-Bary vol.1, p.244):

"Ibn Al-Munir said, 'The reason for the Prophet's invoking Allah for Ibn `Abbas (may Allah be pleased with them) was Ibn `Abbas's placing the water at the door of the lavatory. There was three choices for him. Either to take the water to the Prophet (peace be upon him) inside the lavatory or leave it at the door for the Prophet (peace be upon him) to take it or not to do anything. But Ibn `Abbas opted for the second choice as it was the most appropriate; because the first choice might involve exposure of `Awrah (private parts of the body that must be covered in public) and the third might demand much effort from the Prophet (peace be upon him) to get the water. The second option was the easiest and hence he opted for it. This indicates how intelligent Ibn `Abbas was. That is why the Prophet (peace be upon him) invoked Allah for him to understand religion and be honored, which later came true.'"

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Fatwa no. 14166

Q: Your Eminence, we are about to build administrative buildings in Al-Salil district. We have disagreed with the person in charge with regard to building the toilets in the direction of Makkah. It should be taken into consideration that all the toilets are inside the buildings and not outdoors. The toilets will be used by men only. Is it permissible to answer the call of nature in any direction in these toilets? Please advise.

A: It is permissible to answer the call of nature in bathrooms inside buildings in any direction as evidence of the case can be found in texts authentically reported from the Prophet (peace be upon him). However, it is better not to face the Qiblah (direction faced for Prayer towards the Ka`bah) or turn the back towards it, if possible, to avoid the difference in scholars' opinions. On the other hand, it is not permissible to turn one's face or back towards the Qiblah when answering the call of nature outdoors. It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Messenger of Allah (peace be upon him) said: ("Neither turn your face nor turn your back towards the Qiblah while answering the call of nature.")

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Fatwa no. 15731

Q: There is a Masjid (mosque) 20 minutes

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away from where I live. I call for Adhan (call to Prayer) and lead people in Salah (Prayer) where no one can recite the Qur'an as I do. Sometimes, I feel that something was discharged from my penis and after Salah I do not find anything except once when I saw a drop of blood. There is no water in the Masjid, so I have to make Wudu' (ablution) at home. Is it permissible to lead the people in this condition? Is it permissible to perform `Isha' (Night) Prayer with the Wudu' I make for Maghrib (Sunset) Prayer if I am sure that nothing came out of me?

A: You have to clean yourself, especially the private parts after relieving yourself, then make Wudu'. If you make Wudu' and then doubt whether something has come out from you or not, the general rule is purity (as long as there is no proof to prove otherwise) and there is no effect for the doubt. The Prophet (peace be upon him) said, ﴾A person should not leave (Salah to renew his Wudu') until he hears a sound or finds a smell.﴿ The basic rule states, "Certainty can not be annulled by doubt". It is permissible to perform `Isha' with the Wudu' made for Maghrib but if you renew Wudu', it will be better.

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The fourth question of Fatwa no. 17070

Q 4: Many Muslims in Yemen have basins in front of the Masjids (mosques) where they perform Istinja' (cleansing the private parts with water after urination or defecation) in front of the people and then resume

their Wudu' (ablution). Is their Salah (Prayer) valid? what is the ruling on Istinja' in front of the people?

A: A person who wants to perform Istinja' should be alone and not reveal their `Awrah (private parts of the body that must be covered in public) in front of the people. It is not permissible to perform Istinja' and Wudu' in the same small basin. A person should rather perform Istinja' and Wudu' outside it, so that they do not make the water impure.

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The second question of Fatwa no. 16109

Q 2: What is the ruling on inserting one's finger in the anus to clean it when performing istinja' (cleansing the private parts with water after urination or defecation)? A: It is not permissible to insert the finger into the anus to clean it. This is a forbidden extreme and one should perform Istinja' cleaning the external private parts only.

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Fatwa no. 18634

Q: A person suffers external hemorrhoids and bleeding and cannot perform Istinja' (cleansing the private parts with water after urination or defecation), so he only performs Istijmar (cleansing the private parts with a hard material after urination or defecation) with pebbles. Is it permissible to perform Istijmar with pebbles despite the presence of traces of blood after performing Wudu' (ablution), or should he perform Tayammum (dry ablution)?

A: It is permissible to perform Istijmar with pure pebbles and the like provided that they are Tahir (ceremoniously pure) and can purify the opening of the anus like dry tissues. This replaces water if the opening of the anus is clean after rubbing it thrice or more until it is purified, provided that the pebbles contain no bones or dung.

As for the blood that oozes continuously due to hemorrhoids, it does not affect the purity of the person if the person cannot prevent it. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) However, he should place tissues there to prevent blood from staining his body and clothes.

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The second question of Fatwa no. 15835

Q: is performing Salah (Prayer) after istijmar (cleansing the private parts with a hard material after urination or defecation) valid? Is it permissible to perform Istijmar in the absence of water? If water later becomes available, should I make Istinja' (cleansing the private parts with water after urination or defecation)?

If Istijmar is made thrice using a pure solid object, with the exception of bones or dung, it is permissible to perform Salah, and one need not perform Istinja' even if water becomes available. This was done by the Prophet (peace be upon him) and is according to the Ijma` (consensus of scholars) held on this point

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The first question of Fatwa no. 18549

Q 1: The Messenger (peace be upon him) commanded us to observe cleanliness and cleanse our private parts after urinating, saying, (Save yourself from being soiled with the urine...) **This is general for men and women.**

Your Eminence, the General Mufti of KSA, we are commanded to use three stones to clean the anus only. Is there a Hadith for cleansing the penis too? I have another question for truly Allah (Exalted be He) is not shy to explain the truth: If men use stones to clean the penis or anus, what should women use when they find no water to cleanse their private parts?

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A: using stones in purification and other things of the same nature except bones and waste is a replacement of using water in cleaning the front and back parts (penis and anus) and men and women are equal in this regard. It is obligatory to use three purifying stones for each one; anus and penis. If the discharge does not stop, a person should use more stones until it ceases. It is better to use an odd number of pieces and if a person purifies himself with four, he may use the fifth and if he cleans himself with six, he may use the seventh because of the Prophet's saying: (Whoever wants to use stones in purification, he should use an odd number.)

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The seventh question of Fatwa no. 21264

Q 7: My problem is that during the winter, sometimes drops of urine are discharged in my clothes after Istinja' (cleansing the private parts with water after urination or defecation) or Wudu' (ablution) because of the cold weather. What is the ruling on this? Is my Salah (Prayer) valid although my clothes are Najis (ritually impure) because of this urine?

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A: If you are sure that drops of urine come out after Wudu', you should perform Istinja' and then perform Wudu' again. The validity of Wudu' depends on the discontinuity of things that invalidate it. You should also wash your clothes and your body if they are affected by urine.

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The first question of Fatwa no. 14110

Q 1: if a person performs istinja' i.e. cleanses the front and back private parts with water and then he only passes urine or stools, will he be required to wash the front and back private parts again or only the concerned one?

A: If a person passes urine, he has to cleanse his front private parts and does not need to wash the anus, because nothing was discharged from it.

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The first question of Fatwa no. 13842

Q 1: When we go for training in the desert, most of

the soldiers perform Tayammum (dry ablution) because of the cold weather, and sometimes due to the difficulty of making Istinja' (cleansing the private parts with water after urination or defecation) as there is no place to cover yourself in such open areas. Since some scholars think that making Istinja' is one of the duties of Wudu' (ablution), could you please elaborate on this ruling?

A: performing Istinja' is not necessary for making Wudu'; rather, it is obligatory after passing urine or stools. Moreover, it is not permissible to perform Tayammum (dry ablution) in the presence of water even if the weather is very cold unless one fears getting severely ill by using water. Similarly, it is not permissible to use Tayammum due to the lack of a covered place as your colleague can cover you with a piece of cloth or so when necessity demands it.

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The first question of Fatwa no. 19160

Q 1: When I go to the toilet, may Allah honor you, I find a drop or two drops of a yellow fluid that comes out with urine. Should I make Ghusl (ritual bathing) whenever these drops come out?

A: it is a must to clean oneself from anything that comes out of the private parts except for gas. Then Wudu' (ablution) must be made to offer Salah or anything else entailing making Wudu'. As for Ghusl, it is a must when sperm is discharged lustfully and if it is discharged

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without lust, it is not necessary to make Ghusl.

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Sunan-ul-Fitrah

(Part No. 4; Page No. 41)

1. Siwak

The tenth question of Fatwa no. 18762

Q 10: If a person pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), whether in an obligatory or supererogatory Salah, and then remembers they have forgotten to use Miswak (tooth-cleansing stick), is it permissible to use Miswak after pronouncing Takbir or not?

A: it is desirable to use Miswak before Salah, not during it, as it entails some kind of movement, and it was not reported to have been used this way. The Hadith states, (Were it not for fear that it might be hard for my Ummah (nation based on one creed), I would have ordered them to use Miswak at the time of every Salah.) i.e. before it.

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2- Circumcision

Fatwa no. 17740

Q: What is the ruling on the circumcision of girls? If it is permissible, at what age should they be circumcised? What is the Islamic way to do it? I have a nine-year-old girl whom I want to circumcise. Can I do it while she is at this age?

A: Circumcision is one of Sunan-ul-Fitrah (Islamic practices of personal hygiene), according to the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, ﴾Five practices are characteristics of Fitrah (natural disposition): circumcision, shaving the pubic region, shaving the armpits, clipping the nails and cutting the moustaches short.﴿

It is Wajib (obligatory) for men, according to the order of the Prophet (peace be upon him). It was authentically reported that he (peace be upon him) told those who embraced Islam, ﴾Remove your hair and perform circumcision.﴿ Keeping the foreskin results in retaining Najasah (ceremonial impurity), which invalidates Salah (Prayer), so it should be removed.

As for women, it is Mustahab (desirable), not Wajib for them, according to the Hadith narrated by Al-Dahhak ibn Qays (may Allah be pleased with him) who said, ﴾There was a woman in Madinah who used to circumcise

women. Her name was Um `Atiyyah. The Prophet (peace be upon him) told her to reduce the size of the clitoris but not exceed the limit, for that is better for her health and preferred by husbands.﴿ Related by Al-Hakim in "Al-Mustadrak" and Al-Hafizh Al-Dhahabi in "Al-Talkhis" with a good Sanad (chain of narrators). This indicates desirability.

As for its time, it is desirable in the young age until a discerning age, as it is more merciful to the child and faster in healing. It is Wajib for men after puberty.

The male circumcision is done by cutting the foreskin that covers the penis so that it is totally exposed.

The female circumcision is done by removing the clitoral hood, not the clitoris itself, as the Prophet (peace be upon him) forbade this in the previously mentioned Hadith of Um `Atiyyah .

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(Part No. 4; Page No. 44)

Fatwa no. 20118

Q: We are Somali Muslim women living in Canada and bitterly suffer from a traditional act imposed upon us by means of custom, namely, the pharaonic circumcision wherein the circumcising woman removes the whole clitoris along with a part of the labia minora and most of the labia majora. In other words, she removes all the external genital organs of the female. This leads to a complete vaginal deformation. Eventually, the whole vaginal opening is stitched in an operation called Al-Ratq that causes intolerable pains to women on their wedding day and when they give birth. In many cases, surgery is also required. Furthermore, frigidity and medical repercussions may also take place causing a woman to lose her life, health, and reproduction. A part of the medical research that elucidates these matters is included in this message. We want to know the legal ruling in this regard. Indeed, the salvation of many Muslim women in many countries is dependant on your judgment. May Allah grant you success, be generous to you, and preserve you for all Muslims!

A: If the reality is as you have mentioned, this kind of circumcision performed in the said manner is not permissible, because it causes women grave harm. The Prophet (peace be upon him) says, (There should be neither harming nor reciprocating harm.) As for the permissible circumcision, it is to remove a slight part of the clitoris at the anterior of the vulva, for the Prophet (peace be upon him) said to the woman

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who circumcises females, (Do not cut severely as that is better for a woman and more desirable for a husband.) Related by Al-Hakim Al-Tabarany, and others.

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3- Trimming closely the mustache and letting the beard grow

Second question of Fatwa no. 16091

Q 2: What is the ruling on shaving the hair of the neck? Is it considered part of the beard?

A: The hair that grows on the neck is not considered part of the beard and thus it is permissible for you to shave it. It is worth mentioning that the part of the beard whose shaving is Haram (prohibited) is the hair which grows on the cheeks and chin. And Allah knows best.

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Fatwa no. 18094

Q: In one of his recorded lectures, the knowledgeable Hadith scholar, Sheikh Muhammad Nasir Al-Deen Al-Albany (may Allah preserve him) said that whoever lets his beard grow more than a fist-length is a Mubtadi` (one who introduces innovations in religion). This tape was copied by a seeker of knowledge named `Ukashah `Abdul-Mannan Al-Taiby. He (may Allah preserve him) stated: Every general text which is authentically reported from the Messenger of Allah (peace be upon him) and contains a case of specification within that general rule that we know by one way or another was not done by the Messenger of Allah (peace be upon him) or our righteous Salaf (righteous predecessors), then acting upon that specification

despite being within a general rule is introducing an innovation in Islam.

He (may Allah preserve him) said on another occasion: The command "Grow the beard" is a general rule. If one grows his beard to reach his navel, then he acts according to the general rule but was this the act of the righteous Salaf? Anyone who has sound knowledge will answer in the negative. Those who do not know should stick to the general rule, whereas those who have knowledge would say that this part of the general text was not the act of the righteous Salaf. In a nutshell, firstly, we do not know any of the Salaf not to mention the Messenger of Allah (peace be upon him) who was their leader and Imam that he grew his beard without trimming it. Secondly, we know that many of the Salaf used to trim their beards. It is authentically reported from `Abdullah ibn `Umar ibn Al-Khattab, but there is something vague about this narration regarding Ibn `Umar. There are two narrations in this regard; the first which he mentioned that he used to trim his beard only upon performing Hajj or `Umrah (lesser pilgrimage). According to the second narration, he did this constantly, as some of the Tabi`un (Followers, the generation after the Companions of the Prophet) reported from him, including Salim ibn `Abdullah ibn `Umar. There are also other Hadith narrated on the authority of Abu Hurayrah, a group of Tabi`un and Ibrahin Al-Nakh`i, who was one of the latter Tabi`un narrated that the Sahabah (Companions of the Prophet) used to trim their beard. Therefore, the narration which state trimming the beard while there are no narrations that state letting it grow fully makes leaving the beard grow longer than one's fist is an act of Bid`ah (innovation in Islam).

On a third occasion, he (may Allah protect him) also said: We must adhere to the act of Ibn `Umar because Ibn `Umar was one of those who reported Hadiths concerning letting the beard grow. In addition, he lived during the time of the Messenger of Allah (peace be upon him) as he let his beard grow in the manner he understood that the Prophet wanted Muslims to do. We all know that Ibn `Umar was the ardent, if not the strictest of the Sahabah in imitating the Sunnah of the Prophet (peace be upon him) even on things

that some of the Sahabah opposed him. We can not imagine that he heard the Messenger commanding Muslims to grow their beards without trimming and then did the contrary.

Your Honor and the rest of the members of the Permanent Secretariat as well as the Council of Senior Scholars advocate the impermissibility of trimming the beard. For this, I ask Your Honor to explain this issue in detail. May Allah reward you!

A: Muslims must let the beard grow in obedience to the command of the Prophet (peace be upon him). It is authentically reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others on the authority of Ibn `Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: ﴾Trim closely the mustache, and let the beard grow.﴿ This is the wording of Al-Bukhari, whereas the wording of Muslim is: ﴾Trim closely the moustache, and let the beard grow﴿ .

It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾Cut off the moustache and let the beard grow to differ from The Magians ﴿ .

All these words refer to letting the beard grow and not trimming it, even if it becomes long as the linguistic connotation of these words suggest.

As for the rule mentioned in the question, it is Batil (null and void) and we do not know of any evidence to support it. None of the knowledgeable scholars who establish the legal rules mentioned it. Furthermore, what strengthens its invalidity is that it is not frequently mentioned with its subsidiary inferences, as it implies that the person who pays charity should not exceed the amount spent by anyone of the Salaf, and none of the Muslims would say this. The sound legal rule is: One that is spread in most of its subsidiary inferences.

Accordingly, this rule is Batil and a Muslim should not trim his beard even if it is very long in obedience to the Prophet's command and its linguistic connotation.

As for what is reported from Ibn `Umar (may Allah be pleased with them both) that he used to trim the sides and the length of beard, this does not support trimming the beard, although it is authentically reported about him. The evidence here is the Prophet's statement which indicated the obligation of letting the beard grow and not trimming it whether by cutting it off or shortening it. Muslims have agreed that the statement of the Prophet (peace be upon him) should not be opposed by any person's opinions or acts. This is a sound rule which has great benefit to whoever acts according to it. Furthermore, Ibn `Umar did not do such trimming constantly; rather, he used to trim his beard when ending the state of Ihram (ceremonial state for Hajj and `Umrah).

As for the claim that it is not known that any of the Salaf let his beard grow without trimming, this is invalid and contradicts the guidance of the Prophet (peace be upon him). It is reported in many authentic Hadiths that the Messenger of Allah (peace be upon him)

﴾was thick-bearded﴿ In another narration: ﴾He had a bushy beard﴿ and in others: ﴾His beard hair covered the upper part of his chest﴿ This is the best refutation to such claim.

In addition, reading the biographies of the righteous Salaf indicates that some of them are described as having had beards that extended to their navel. We need not say this unless the questioner takes it as evidence in his question. There is sufficient evidence in the Prophet's words and deeds and what is inferred from his statements.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18956

Q 4: is a person who shaves his beard considered a Fasiq (someone flagrantly violating islamic law)?

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A: Anyone who shaves his beard willingly despite knowing that it is impermissible and insists on that sin is a Fasiq and should repent to Allah from such sin and ask Allah for forgiveness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 19497

Q 5: Some people claim that there is no prohibition reported from the righteous predecessors, like the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and others, on removing what exceeds a fist length of one's beard. On the other hand, you forbid this. What is your opinion in this regard?

Some people say that the Hadith of the Prophet (peace be upon him) concerning those who will dye their hair black at the end of time does not entail an apparent prohibition, but it means that they will be described as black because of their evil deeds. They believe in this claim regardless of the Hadith that states: (...but avoid the black (color).)

Is it true that when women dye their hair yellow or any color other than black it is considered a form of imitating Kafirs (disbelievers)?

A: The claim that the preceding Imams did not forbid removing what exceeds a fist length from one's beard is not acceptable and has no effect. Indeed, those who claim this have made a great mistake and have opposed the guidance of the Messenger of Allah (peace be upon him) in the command of letting the beard grow and the prohibition of shortening it at all. This is proven in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the Hadith narrated on the authority of

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Ibn `Umar (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ("Do the opposite of what the Mushriks (those who associate others with Allah in His Divinity or worship) do: Keep the beards and cut the moustaches short.") Moreover, Muslim related in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ("Cut the moustaches and let the beards grow in order to be contradictory to the Magi.") Also, the Prophet (peace be upon him) said: ("Closely trim the moustache and let the beard grow to be different to the Mushriks.") (Agreed upon by Al-Bukhari and Muslim) Letting the beard grow means to leave it as it is without shaving, plucking, or cutting anything from it. It is obligatory to let the beard grow.

There is no evidence that the Prophet (peace be upon him) used to cut from the width or length of his beard or shorten what exceeds the length of a fist. The view of those who oppose this ruling has no effect. The effective rulings must be taken from what is said by Allah (Exalted be He) or that which is authentically reported from the Messenger of Allah (peace be upon him). Regarding those who claim that the Hadith ("At the end of time, there will be people who will dye their hair with black tint") does not indicate a prohibition to use black dye but it means that they are described as black because of their evil deeds, their claim is false and has no effect. There are authentically reported Hadith in regard to the prohibition on dying hair black and a general command of avoiding this. For example, Abu Dawud related with his Sanad (chain of narrators) on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) who said: (Abu Kuhafah was brought (to the Prophet) on the Day of the Opening of Makkah while his hair and beard were like a white cloud. The Messenger of Allah (peace be upon him) said, "Change the color of this grey hair but avoid using the black tint.") (Related by Muslim, Al-Nasa'iy, and Ibn Majah) Also, Ahmad in his "Musnad (Hadith compilation),"

Abu Dawud, and Al-Nasa'iy related on the authority of Ibn `Abbas (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said: ("At the end of time, there will come people who will dye (their hair)

with black tint like the crops of pigeons; they shall not smell the fragrance of Jannah (Paradise).") As they deserve such a threat, we can conclude the prohibition of their act and the obligation of avoiding it.

Consequently, it is preferable to color grey hair with non-black colors, like henna (a plant that produces a reddish-orange dye) and Katam (a plant from Yemen that produces a reddish-black dye) to give the hair a reddish or yellowish color and the like. It was related by Muslim that Abu Bakr used to dye his hair with henna and Katam, and `Umar used to dye his hair with henna. Also, it was reported that the Prophet (peace be upon him) used to dye his hair with yellowish tint.

It is permissible for women to dye their hair with a yellow tint and other colors, such as henna and Katam, but not black; rather, it is preferable to color grey hair.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21026

Q: Praise be to Allah Alone and peace and blessings be upon the Prophet after whom there is no other prophet!

Some people presented to the Permanent Committee for Scholarly Research and Ifta' a book titled "Al-Insaf fima ja'a fil-Akhdh min Al-Lihyah wa-Taghyir Al-Shayb bil-Sawad min-al-Khilaf," Dabiyan ibn Muhammad Al-Dabiyan. The writer concluded that it is permissible to remove what exceeds the length of a fist of one's beard and that it is Makruh (reprehensible), but not Haram (prohibited), to dye grey hair black.

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A: After deliberate study and scrutiny, the Committee answered: The writer's conclusion about these two matters is an apparent mistake. It is established in Allah's Purified Shar` (Law) that letting the beard grow is obligatory according to Fitrah (natural disposition), Sunnah (whatever is reported from the Prophet), and the command of the Prophet (peace be upon him). In principle, a command denotes obligation; here we have a command to be contradictory to the Mushriks (those who associate others with Allah in His Divinity or worship), like the Magi and others. Moreover, prohibition originally denotes prevention; Muslims are prevented from shaving, cutting, or plucking their beards, because this is against the following proofs:

With regard to the proof of Fitrah, it was authentically reported from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾There are ten acts which are akin to Fitrah: trimming the moustache, letting the beard grow, using the Miswak (tooth-cleansing stick)...﴿ (Related by Ahmad, Muslim, Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), and others)

Regarding proofs taken from the Sunnah, it was authentically reported that the Prophet (peace be upon him) ﴾had a thick beard.﴿ According to another wording, he was ﴾dense bearded.﴿ Also, the recitation of the Prophet (peace be upon him) in his Sirri Salah (Prayer with subvocal recitation) was known to anyone standing behind him because of the movement of the hair of his beard, as related in the Sahih (authentic) Book of Hadith of Al-Bukhari and others from Abu Ma`mar (may Allah be pleased with him).

Regarding the command of the Prophet (peace be upon him), there are many authentic reports which include an explicit command concerning this matter by using the words ﴾Let the beards grow﴿ and other words such as: "let it grow", "keep" and "lengthen". Such words indicate that the beard should not be shaved, cut, or plucked.

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The Ijma` (consensus of scholars) on the command of letting the beard grow was reported by Ibn Hazm (may Allah be merciful with him) and was quoted from him by Ibn Muflih (may Allah be merciful with him) in "Al-Furu`", vol. 1, p. 131.

Therefore, every Muslim should let his beard grow to preserve his Fitrah (natural disposition), follow

the example of the Prophet (peace be upon him), and obey his command. The basic rule states that any command is an obligation until there is evidence that changes this basic rule and we know of nothing that changes it.

It is not permissible for Muslims to shave, cut, or pluck their beards; in fact they are forbidden to do this for it is against the mentioned proofs. Moreover, the Prophet (peace be upon him) has forbidden Muslims to imitate Mushriks, including the Magi and others. The basic rule states that prohibition indicates prevention until there is evidence that changes this basic rule; and we do not know any reliable evidence to that effect.

Accordingly, the opinion that permits removing what exceeds the length of a fist from one's beard is against the obvious proofs from the Sunnah. Allah (Glorified and Exalted be He) says: ﴿And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴾ Allah (Glorified be He) also says: ﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴾ He (Glorified be He) also says:

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﴿It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.﴾

A Muslim should obey Allah (Exalted be He) and His Messenger (peace be upon him) and abstain from anything against the Shari`ah-based evidence. It is an obligation to follow the inerrant Prophet (peace be upon him). Also, the writer's opinion that it is merely Makruh to use black dye is totally wrong; because there are many authentic and explicit evidence from the Sunnah concerning the prohibition of such an act. Prohibition originally denotes prevention unless there is reliable evidence that changes this ruling, and we do not know of any reliable evidence to that effect.

Consequently, the Permanent Committee for Scholarly Research and Ifta' decided to issue this Fatwa (legal opinion issued by a qualified Muslim scholar) in order to declare the Sunnah, support it, and warn against being deceived by such deviant opinions that are contradictory to the Sunnah like those of the writer of the mentioned book. We advise him to return to the truth and adhere to it and stop spreading such an opinion, which is opposite to the verbal and practical Sunnah and to what has been common to all Muslims among the first generation of Sahabah (Companions of the Prophet) until this age. Also, spreading such opinions, which are against Shari`ah-based evidence, leads to weakening Iman (Faith) and encouraging people to act against the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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Fatwa no. 19994

Q: I am a young man from Yemen now living in Saudi Arabia. I strive to be upright and I let my beard grow. Once, I went to the barbershop and while the barber was cutting my hair, the machine removed some of my beard hair by mistake. I did not want to raise a case against the barber, because it would not return the removed hair anyway. Therefore I asked him to trim my beard in proportion to the part removed by the machine. When a Muslim brother saw me, he advised me in a harsh manner that hurt me deeply. When he saw that I shortened my beard, he said to me: You renounced Islam!

The question is: Am I considered Murtad (apostate) because I shaved or shortened my beard? The other question is: Which of the two of us is more sinful; me for shortening my beard, or the brother who asked me had I renounced Islam (by doing so) which means that I became an apostate?

A: shaving the beard or cutting some of it is prohibited, because the Prophet (peace be upon him) commanded us to let it grow and forbade shaving or cutting it. This is a form of imitating the Mushriks (those who associate others with Allah in His Divinity or worship) and removing it causes distortion and blemish. A Muslim who shaves his beard is not considered a Kafir (disbeliever), but he is sinful and disobedient and should

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repent to Allah and grow his beard. Your brother in Islam misused his words in advising you. May Allah pardon us, you, him and all Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19062

Q: What is the ruling on using some chemical substances or medicines to lengthen the beard's hair and treat its loss, as there are many brothers whose beards' hair fall or part of their beards did not grow yet. Others use such medicines to grow their beards for the first time. Is this permissible or not? Would you please tell us the right thing to do, may Allah bless you.

A: It is permissible to take hair loss medication to treat one's beard. But it is not permissible to take a drug for lengthening it because it is a sort of going to extremes in an act for which Allâh has sent down no proof.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20979

Q 2: Is it permissible for me to remove any of the hair which grows on my

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ears knowing that I remove it whenever I find it?

A: It is permissible to remove the hair growing on your ears provided that this does not cause any harm to the body.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Clipping nails

The first question of Fatwa no. 19771

Q 1: What is the ruling on letting the nails grow long?

A: It is not permissible to let one's nails grow long because it is against Sunan-ul-Fitrah (natural hygiene) which the Prophet (peace upon him) has exhorted us to adhere to. Clipping the nails is one of Sunan-ul-Fitrah, which also include plucking the armpit hair, shaving the pubic hair, and cutting the moustache short; and this should be done at most every forty days, according to the Hadith related by Muslim in his Sahih (Authentic Hadith Book) on the authority of Anas (may Allah be pleased with him) who said: ﴾We have been given a time limit that we should cut the moustache short, clip the nails, and shave the pubic hair at most every forty nights.﴿ Therefore, those women, who practice this bad habit, should repent to Allah (Exalted be He) and abstain from this bad habit which is against the command of the Prophet (peace be upon him). Allah (Glorified and Exalted be He) says: ﴾And whatsoever the Messenger (Muhammad peace be upon him) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ Allah (Glorified be He) also says: ﴾And let those who oppose the Messenger's (Muhammad peace be upon him) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The sixth question of Fatwa no. 21593

Q 6: what is the Islamic ruling on men clipping their nails and having haircuts while in a state of Janabah (major ritual impurity), and the same when women are menstruating?

A: All these are permissible; as we have no evidence that forbids such acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fourth question of Fatwa no. 18672

Q 4: Some people, especially in the summer, shave their heads with no legal excuse. Those who shave their heads offer the extreme heat and habit as an excuse for their act, knowing that shaving the head is one of the attributes of people of Bid`ahs (innovations in religion) including Khawarij (separatist group that believes committing a major sin amounts to disbelief), may Allah curse them. So what is your good advice for them?

A: it is permissible for a man to shave his head, especially when necessary. The Messenger (peace be upon him) granted his permission to do this and he said to the person with Qaza` (leaving tufts of hair after shaving the head), (Have your hair all shaved, or leave it without shaving.) Narrated by Ahmad. Moreover, he (the Prophet) ordered the mother of the children of Ja`far ibn Abu Talib (may Allah be pleased with him) to shave his children's heads when it was necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

5. The hair of men and women

Fatwa no. 20168

Q: What is the ruling on hair transplants for those who suffer extreme hair loss whether they are men or women?

A: It is permissible for men and women who lose their hair to use lawful medicines to restore their hair.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 18743

Q 4: What is the allowable extent of the length of a man and woman's hair?

A: It is permissible for a man to shave his hair or to leave it in a way that does not imitate the Kafirs (disbelievers), provided that he should keep it neat and clean in accordance with the Sunnah. Also, it is permissible for him to cut it short or gather it and let it fall on the shoulders, as narrated from the Prophet (peace be upon him). With regard to a woman, it is not permissible for her to shave her head unless it is a medical necessity. Moreover, she is forbidden to dress it in a way that makes her resemble men or a disbelieving woman. She should rather let it grow long and not cut it short because it is definitely the source of her beauty.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 19659

Q 3: Is it permissible for a woman to remove the hair from her legs, armpits, or other places when she is menstruating or not?

A: Yes, it is permissible for a woman to remove hair when she is menstruating and she will not be sinful for that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 18988

Q 2: I live with my aunt in the same house. She is an old sick woman and she says that her hair harms her. Is it permissible for her to shave it?

A: shaving a woman's hair (on her head) is forbidden unless it is necessary. For instance, if she is unable to dress it and when it is infested with lice, especially when she is old or sick and afflicted with sores or burns in the scalp. Thus, when keeping the hair will harm her and delay her recovery, it is permissible to shave or cut it short.

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Imam Ahmad was asked about a woman who is unable to anoint and dress her hair that is infected with lice, may she shave it? He said: If necessary, I wish it will not be bad.

However, if no necessity is there, it will be forbidden for her to shave it. (It is reported from Hammad ibn Salamah from Qatadah from `Aishah that the Prophet (peace be upon him) ("forbade that a woman should shave her head.") This is also the view maintained by scholars; they held that women should not shave their head hair but may cut it short i.e. cut it short only in the Hajj and `Umrah (lesser pilgrimage). This Hadith is narrated by Al-Tirmidhy in (Al-Jami`-ul-Sahih), Chapter on Hajj. It is also narrated by Al-Nasa'y in (Al-Sunnan, vol. 1, p. 9297) on the authority of `Aly (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 14379

Q 3: It is natural for us as girls to plait our hair and tie its ends with a decorative ribbon, but we do not intend to extend the length of our hair by this doing. Is this act forbidden, and is this really considered extending the hair?

A: If the ribbon does not look like natural hair or the like and it does not

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seem like a part of the plait itself, it is not forbidden. What is actually forbidden is to use hair extensions that make it look longer or thicker than it really is.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 16406

Q 1: What is the ruling on plucking the eyebrows evenly, especially for a woman who would like to adorn herself for her husband or her fiancé whether she was asked to do this or not but she likes to beautify herself. This is especially when the eyebrow is wide, deep black and its hair is long and thick and the two eyebrows are almost connected.

A: It is not permissible for a woman to cut, pluck or shave her eyebrows in accordance with the Prophet's saying, (Allah has cursed the woman who plucks hair from the eyebrows and the woman who has the hair of her eyebrows plucked.) In fact, Nams (removing hair from the eyebrows) is not an act of adornment, it is a sort of distortion and change of the creation of Allah. If the husband orders his wife to do this, it will not be permissible for her to obey him; because such an act is a sin. There should be no obedience to any creature, in disobedience to

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the Creator. Husbands should fear Allah as He should be feared and should not ask their wives to disobey Allah in any act.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The obligations and manner of Wudu'

Fatwa no. 14119

Q: What is the effect of tar on the Wudu' (ablution) of Salah (Prayer), for tar sticks to the hands for a long time exceeding a week and upon performing Wudu', it mixes with the water of Wudu'? Please, advise. Best regards.

A: Tar should be removed from the bodily parts of Wudu', because its high density prevents water from reaching the skin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17343

Q 2: In a region called Tihamah Qahtan and maybe in many desert areas, there is a substance called "tar". It has a density that prevents the water of Wudu' (ablution) from reaching the skin. Moreover, this substance looks like a modern cosmetic substance called nail polish used by women. So what is the ruling concerning this substance, knowing that they use it to treat and polish their sheep which are the only source, after

the Will of Allah, for their livelihood. So, what is the ruling on using this substance, and what is the ruling if it is not used in the necessary mentioned case? It should be noted that this substance is extracted from certain types of trees, as the trees undergo a process of squeezing until the substance comes out. It is a black substance.

A: If such substance, as mentioned before, prevents water reaching the parts of the body involved in wudu', it should be removed before starting Wudu'. Moreover, it should be removed from any part of the body when Ghusl (ritual bath following major ritual impurity) is necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14313

Q 2: When I use some oils, bandages or braces, I remove them. Sometimes after some obligatory Salahs (Prayers), I find that some parts of the brace or the like have not been removed yet, knowing that the solder does not permeate water. What is the ruling on my Salah; should I repeat it? Would you please inform me as to what is correct? May Allah benefit you and allow others to benefit from you!

A: it is obligatory on you to remove anything that prevents water from reaching the skin prior to Wudu' (ablution). So, if you have already performed Wudu' and Salah then found out that one of the parts involved in Wudu' was covered with anything that prevents water from reaching the skin, the Salah is not

sound. Therefore, you have to remove anything that prevents water from reaching the skin, make Wudu' and repeat the Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18451

Q 1: What is your opinion concerning applying liquid kohl to the eyes? Does it prevent water from reaching the eyes if I apply it prior to performing Wudu'? I have heard some sheikhs say that it prevents the water from reaching the eyes and nullifies the Wudu'. Surely, Allah knows the best.

A: If the kohl is that type which dries on the skin, then Wudu' will not be valid until you remove it, because it prevents water from reaching what is beneath. If the kohl does not dry on the skin, it does not affect the Wudu'. Indeed, Allah knows the best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The second question of Fatwa no. 18458

Q 2: There are many types of hair creams. Do creams and other hair products made of a viscous substance prevent water

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from reaching the hair, and what then is the ruling on Wudu' (ablution)? Please advise, may Allah reward you!

A: The types of cream that have a density which prevents water from reaching the skin should be removed prior to Wudu'. On the other hand, those types which have no density do not have any effect on the validity of Wudu'.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 20304

Q 1: I was afflicted with a chronic skin disease called (psoriasis) years ago. Thus, I use an ointment every morning and night for treatment. I can not remove this ointment lest the skin would crack. Thus, upon Wudu' (ablution) for Salah (Prayer) water does not reach the skin; what is the legal ruling on this?

A: anointing the skin with ointment does not invalidate Wudu', for it does not prevent water from running on the organs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 14683

A: One day we followed a funeral procession to the graveyard. We performed the Funeral Prayer over the deceased and buried him. Upon returning, the Maghrib (Sunset) Prayer was due. We entered a Masjid (mosque) to perform the Salah, but a man said that whoever accompanied the deceased to the grave should perform ablution since the ablution performed for the Funeral Prayer is not valid for the obligatory Salahs. We differed regarding this issue while others agreed with him. Please elaborate on this issue. May Allah's Peace, Mercy, and Blessings be upon you!

A: It is permissible for one who performs ablution for a supererogatory Prayer to offer obligatory Prayers with this ablution.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16100

Q: What is the ruling on Salah (Prayer) performed with imperfect Wudu' (ablution) regarding some parts of the body which are obligatory to be washed, such as the face, feet, and arms?

A: All the parts of the body must be washed properly when performing Wudu'. If a Muslim performs Wudu' leaving some parts that are not touched by water, they have to

make water reach them. However, if these parts become dry due to the lengthy interruption, Wudu' must be performed again. If Salah is offered without repeating Wudu', both Wudu' and Salah must be performed again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. (16292)

Q: What is the ruling on using as much amount of water for Wudu' (ablution) as one Sa` (1 Sa` = 2.172 kg) or more due to believing that less amount of water will not be enough for a perfect purification? What is the ruling on a person who on performing Wudu' always feels that he will break wind and thus stops himself so that no wind may be broken and sometimes feels that he breaks wind without hearing a sound or perceiving a smell? How do you advice him as he has doubts regarding the validity of his Wudu', as in the first case and about purification, as in the second case?

A: it is recommended to use a small amount of water and perform Wudu' thoroughly following the example of the Prophet (peace be upon him). It is impermissible to be wasteful in using water for Wudu' or Ghusl (ritual bath) as the Prophet (peace be upon him) prohibited it. The Prophet (peace be upon him) would perform Wudu' using a Mud (handful) of water and would perform Ghusl using a Sa` of water. He prohibited using water wastefully. This fact is stated in the Hadith reported on the authority of Anas who said:

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﴾Allah's Messenger (peace be upon him) used to perform Wudu' with one Mud and take a bath with a Sa` up to five Mud.﴿ (Related by Muslim.) The Prophet (peace be upon him) is also reported to have said to a person performing Wudu': ﴾Do not waste (water), do not waste (water).﴿ (Related by Ibn Majah). This is in addition to other evidence of prohibiting extravagance in general. As for doubting regarding breaking wind after Wudu', it is ineffective and does not invalidate the state of ceremonial purity, for certitude is not abated by doubt. When asked about the same issue, the Prophet (peace be upon him) replied: ﴾Do not leave the Masjid unless you hear a sound or perceive a smell.﴿ (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18455

Q 2: I read in one of the books of Fiqh (Islamic jurisprudence) that if a person forgets Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the start of Wudu' (ablution) and remembers while performing Wudu' then they should repeat it. In case they remember after finishing Wudu', they should not repeat it. Please guide us to the right ruling, may Allah grant you success!

A: Mentioning the Name of Allah when starting Wudu` is prescribed. If forgotten at the start of Wudu'

and remembered while performing Wudu', the person should say it (Tasmiyah) and continue the Wudu', and if they remember after finishing Wudu', their Wudu' would be correct and they do not have to repeat it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20619

Q1: Here in the town of Bani Malik, south of the Kingdom, we have some people, especially, the old people, who belong to or follow the Zaydiy doctrine. They learn this doctrine, which they claim, from certain people who call themselve 'masters' or 'master' who claim that they descend from the offspring of Al-Hasan or Al-Husayn (may Allah be pleased with both of them and with all the companions). Those so-called masters force the clans to respect and honor them, and they - namely, the masters - do not allow any one from the clans to get married to their daughters, because they claim that this is prohibited. However, the masters are allowed to get married to the clans' women. Dear Eminence Shaikh, the masters who teach those people the above-mentioned doctrine and their followers make mistakes in religion and its creed. Some of these mistakes happen when they perform ablution; for example, when they wash the face, they say: O Allah, brighten my face on the day when faces will be bright, and do not darken my face on the day when faces will be dark. When they wash the hands, the say: O Allah, make me receive my book of deeds with my right hand and make me happy and pleased with it, and do not make me receive my book of deeds with my left hand and

do not make me ignorant and conceited. When they wipe over the head they say: O Allah cover me with Your reward by the means of this water, and I am afraid of Your punishment and the punishment of the one who does not fear You. When they wipe the neck, an extra act which they add to ablution, they say: O Allah release this neck from Hell-Fire. When they wash the feet they say: O Allah, affirm my feet and my parents' feet on the straight path.

A1: There is no Adhkar (remembrances) said when performing ablution except what has been reported from the Prophet (peace be upon him). For example, in the beginning of ablution one should say: In the name of Allah, and upon completing it, one should say: I bear witness that none has to the right to be worshipped except Allah, alone without partner, and I bear witness that Muhammad is His slave and Messenger. O Allah make me of those who return to You often in repentance and make me of those who remain clean and pure.

He is Allah from Whom we seek success, and may Allah send His peace and blessings upon our Prophet Muhammad, upon his family and his companions.

Permanent Committee For Scholarly Research and Ifta

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21283

Q: We are a group of disabled men currently living in a government social welfare home. Some of the workers there are Muslims and others are not. They are employed by an agency contracted by the government.

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The question is: Is it permissible for the non-Muslim workers to pour us water to perform Wudu' (ablution), if the Muslim workers are busy serving our colleagues? Please advise. May Allah protect you!

A: Wudu' is considered valid when its conditions and pillars are fulfilled. However, it is not permissible to bring the non-Muslim workers to this country because we are commanded to expel Jews, Christians, and other disbelievers from the Arabian Peninsula. The Prophet (peace be upon him) stated: (Two religions must not remain in the peninsula of the Arabs.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 18762

Q 1: what is the ruling on a person who intends to perform wudu' (ablution) and while washing their hands they break wind? Is it sufficient that they have already washed their hands that there is no need to wash them again or should they wash them again after breaking wind?

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A: The Sunnah (whatever is reported from the Prophet) is to wash the hands three times before washing the face, after doing Istinja' (cleansing the private parts with water after urination or defecation). If a person is going to perform Wudu' after waking at night, they should wash their hands thrice before putting them in the pot of water and before washing their face.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fourth question of Fatwa no. 18224

Q 4: I would like to know, may Allah be merciful with you, how to do Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally) with a handful of water?

A: You take one handful of water to do Istinshaq and Madmadah. A person can rinse his mouth and wash his nose with the same handful of water. This should be repeated three times. It is narrated on the authority of `Abdullah ibn Zayd that the Prophet (peace be upon him), (performed Wudu' (ablution); he made Madmadah and Istinshaq three times using one handful of water.) and it is also narrated on the authority of `Aly that he (peace be upon him), (made Madmadah and Istinshaq three times with three handfuls of water.) There is no harm if

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he uses only one or two handfuls. However, it is better to use three handfuls of water due to the two reports mentioned above and the other Hadith to the same effect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second and third questions of Fatwa no. 20049

Q 2: Is there an authentically reported Hadith about Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally) during Wudu' (ablution)? If not, what is the ruling on performing Wudu' without doing them?

A: madmadah and Istinshaq were authentically reported by the Prophet's (peace be upon him) statements and deeds, and are included in washing the face. If a person omits one or both of them, their Wudu' is invalid. It is better not to separate them, as this was authentically reported from the Prophet (peace be upon him).

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q3: With regards to madmadah (rinsing the mouth) and Istinshaq (sniffing water into the nose), is it a prerequisite of ablution to do them in order or is this optional?

A: Making Madmadah and Istinshaq in order is not a prerequisite for Wudu' but it is a commendable act.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20184

Q: All praise be to Allah Alone, and peace and blessings be upon the Messenger of Allah, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the Mufty from His Honor the Chairman of Damad Council. The letter was transferred to the Committee by the Secretariat-General of the Council of Senior Scholars under no. 824 dated 24/01/1419 A.H. The question was as follows:

A person contacted our Center and said that he had pulled out some of his teeth because they were decayed as a result of not being regularly cleaned. He fixed nine artificial removable teeth which are not made of gold or silver. The doctor told him that he must remove the artificial teeth and wash them after eating so that they do not emit a foul odor. The question is whether this man must remove the artificial teeth when performing Wudu' (ablution). It may be worth mentioning that it is not difficult for him to remove then install them again after Wudu'. Please enlighten us with your beneficial answer so that

we may inform the questioner. May Allah guide you to the best of this world and the Hereafter.

A: After the Committee studied the question, it answered as follows:

The concerned man does not have to remove his artificial teeth for Madmadah (rinsing the mouth) during Wudu'. Rather, he may perform Wudu' while they are in their place. This is because such artificial teeth are just like normal ones; they do not invalidate Madmadah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
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The first question of Fatwa no. 20336

Q 1: What is the ruling on one who performs Wudu' (ablution) and washes what is obligatory in Wudu' i.e., the face, arms, wipes the head and washes the feet to the ankles, but omitted the Sunnah of Wudu' such as, sniffing, rinsing the mouth and wiping the ears (with wet fingers)?

A: Rinsing the mouth and sniffing the water are obligatory because they are part of the face and because the Prophet (peace be upon him) instructed the Companions to do so. `Abdullah ibn Zayd narrated in the description of how to perform Wudu': (then the Prophet (peace be upon him) entered his hand (in the container) and rinsed his mouth and inhaled from one handful (thrice)) Agreed upon by Al-Bukhari and Muslim. It is obligatory to wipe the ears because they are part of the head and because the Prophet (peace be upon him) did so. `Abdullah ibn `Amr (may Allah be pleased with them) narrated describing the Wudu' of the Prophet (peace be upon him): (then he wiped his head and put the (tip of his) index fingers

in both his ears and wiped with his thumbs the outward of his ears) Related by Abu Dawud, Al-Nasa'i and Ibn Khuzaymah ranked it as Sahih (authentic). Whoever does not rinse or sniff, then his Wudu' is not valid, and whoever does not wipe the inside and outside of the ears, the Wudu' is not valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 20617

Q 1: I usually make Wudu' (ceremonial ablution) in accordance with what is related from the Prophet (peace be upon him), washing the bodily parts of ablution thrice except for the head and ears which I wash once. Recently, I was afflicted with an allergy which necessitates that I sniff water more than five times after I complete Wudu' because it relieves the severe inflammation in my nose caused by the allergy. I know that adding to ablution is impermissible, but with regard to my case what should I do? Please reply, May Allah reward you!

A: Sniffing water up the nose many times after finishing Wudu'

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in order to relieve the inflammation in your nose, taking into consideration that this is not from Wudu', is not a problem. However, if you are fasting, do not exaggerate by sniffing water all the way up into your nose for this is not permitted for the fasting person. Moreover, it is an act of Sunnah not to exaggerate in sniffing water into the nose for the fasting person, lest water may enter into the throat. It was authentically reported that the Prophet (peace be upon him) stated: (And sniff with water strongly except if you are fasting) Related by Imam Ahmad, Abu Dawud, Ibn Majah and Al-Tirmidhi. Al-Tirmidhi said: This Hadith is Hasan (good) and Sahih (authentic).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20628

Q 2: while performing wudu' (ablution), my mother does not make Istinshaq (inhaling and exhaling water nasally) and Madmadah (rinsing the mouth), and does not wash her two hands up to the elbows or wipe her head properly. Are istinshaq and Madmadah obligatory during performing Wudu'? What is the ruling on the way my mother performs Wudu'? It should be known that I have

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tried to show her how to perform Wudu', but she is not convinced. Please advise and tell whether her Salah (Prayer) is valid or not and substantiate your answer with sufficient proofs.

A: Making Istinshaq and Madmadah, washing the hands up to the elbows, and wiping the whole head from the tip of the forehead until all the way back up to the neck are obligatory for Wudu' to be valid. None of these parts should be overlooked intentionally or forgetfully, otherwise the Wudu' is nullified. You have to teach your mother how to perform Wudu' properly, advise her kindly, and explain the reports mentioned in this regard. You should also urge her to make sincere Tawbah (repentance to Allah) for performing Wudu' the wrong way and not to return to this act. May Allah pardon what she did previously due to her ignorance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 20769

Q 1: While talking about Wudu' (ablution), you have said that it is sufficient to wash the thick beard with water, while the light beard should be combed from underneath with wet fingers. I hope Your Eminence could point out the ruling in this regard.

A: If the beard is thick so that the complexion behind it could not be seen,

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it is sufficient to wash it from outside even though it is better to comb it from underneath with wet fingers and make water reach the roots of the hair. However, if the beard is light so that the complexion behind it could be seen, the water should be admitted to the roots of the hair.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Q2: Is it permissible for one to use a towel to dry oneself after performing ablution? Does this depend on weather conditions, or is it a general ruling?

A: the use of a towel to dry oneself after performing ablution or Ghusl (bath following major ceremonial impurity) or not using one are both permissible. The scope of permissibility is broad in this regard, praise be to Allah. However, it is best not to use a towel after Ghusl to be in keeping with the example of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. (18431)

Q 2: My hand was amputated from the elbow and an artificial hand made of nylon was fastened to my forearm. Because unfastening this artificial hand requires much effort, must I unfasten it every time I perform Wudu' (ablution), or is it sufficient to wipe it with water? Kindly give me a Fatwa, may Allah reward you!

A: If there is a part of the elbow still uncut, you must wash it, as the elbow has to be washed along with the hand, which applies to its remaining part.

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Allah (Exalted be He) stated: (So keep your duty to Allâh and fear Him as much as you can) It is not enough to wash the artificially fastened limb unless it is difficult to unfasten it, in which case, you may wipe it to avoid hardship and difficulty.

However, if the elbow is entirely cut, you will have to do nothing as the limb is totally inexistent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17783

Q 2: During Wudu' (ablution) we observed that some people wipe their head once while others wipe it three times; which is correct?

A: It is prescribed to wipe the head once, because of the Hadith of `Uthman ibn `Affan, `Aly and `Abdullah ibn Zayd (may Allah be pleased with them). They mentioned in the Hadith that the Prophet (peace be upon him) rinsed his mouth, sniffed water into his nostrils and then out, and then washed his face, arms and feet three times each and did not mention a certain number for wiping the head. In some narrations it is confirmed that he (peace be upon him) wiped his head once. As for the narration stating that the head is to be wiped with water three times, it is Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) and in contradiction to the relevant Sahih (authentic) Hadith.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18642

Q: Allah decreed that I have an accident which resulted in the loss of my left hand and part of the arm. Your Honor, my problem began after I got a prosthesis arm which covers the amputated part of my arm. Since the nature of my work as a doctor requires that I spend almost ten hours a day at work, I perform Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer in the hospital. When I perform ablution, I find great difficulty in removing the artificial limb and the clothes that cover it because the prosthesis arm is fixed with bands under the clothes on the right side of my body.

Is it permissible for me to wipe over the artificial limb instead of washing the remaining part of my left elbow that is inside the prosthesis as I find great difficulty in removing the hand? We appreciate your advice, may Allah reward you!

A: if part of the amputated limb that has to be washed in ablution remains, it must be washed. It is not sufficient to wipe over the artificial limb

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even if it covers all the remaining part of the hand. It must be removed when performing ablution or Ghusl. However, if you feel great difficulty in removing it to perform ablution, it is permissible to wipe over it just as you wipe over a cast. You should show patience and place your trust in Allah. May Allah reward you greatly for endurance of this affliction.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Third question of Fatwa no. 19405

Q 3: on performing Wudu' (ablution), is it sufficient that I wipe my scarf, or must I remove it and wipe my head, i.e. my hair? May Allah reward you with the best.

A: It is Wajib (obligatory) for a Muslim to wipe the head along with the ears with water other than the remnant of what was used for washing the hands. One must wet the hands then wipe the entire head along with their ears. A proof for this is Allah's (Exalted be He) statement regarding the obligatory acts of Wudu': (rub (by passing wet hands over) your heads) The ears are part of the head as the Ba' (B) letter in Allah's statement Biru'usikum: ((by passing wet hands over) your heads) is for Ilsaq (combining). Consequently, it is not sufficient to wipe the head while it

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is covered.

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The third question of Fatwa no. 14618

Q 3: Is it permissible to perform Wudu' (ablution) without washing the ears from inside for fear of harm? If it is not permissible, what is the ruling on a person who performed Salah (Prayer) with this Wudu' without knowing the number of times he performed it?

A: wiping the ears with water from both inside and outside is one of the obligatory acts of Wudu'. However, if a person thinks that it is more likely that wiping their ears will cause them harm, they are permitted not to wipe their ears and to perform Tayammum (dry ablution) instead after finishing Wudu'.

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The first question of Fatwa no. 15455

Q 1: My left leg was amputated to the knee and I fixed an artificial limb in its place. When I perform Wudu' (ablution), I wipe over the shoe which is fixed to my foot, but not covering the ankle. Is it permissible for me to wipe over the artificial limb

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although it does not cover both ankles, or should I wipe over the leg after taking off the shoes? Or is it impermissible for me to wipe over the artificial limb? Likewise, when I take a shower, I take off the artificial limb and make Wudu', but when I finish the bath, I forget to wipe over the limb. Am I sinful for this? Kindly clarify this matter for me. May Allah preserve you!

A: You do not have to wash the artificial limb or wipe over it when making Wudu', because the leg which should be wiped over no longer exists. As for Janabah (major ceremonial impurity related to seminal discharge), you have only to wash the remaining part of the leg. May Allah compensate you for your loss and grant you a great reward!

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The first question of Fatwa no. 18218

Q 1: Al-Qahtany (may Allah be merciful with him) says in his poem known as Al-Nuniyyah:

Do not follow the Rafidah sect,
for they believe that feet should be wiped in Wudu`.
They misinterpret an abrogated reading by another,
although both are revealed.
One was revealed to abrogate the other,
but both are recorded in reports
The Prophet and his Companions washed their feet,
and this fact is indisputable.
The brilliant Sunnah
may qualify the Qur'an.

What is the abrogated reading?

A: washing the feet in wudu' (ablution) is authentically proven in the Qur'an and Sunnah (whatever is reported from the Prophet).

Indeed, this case has no place for Naskh (abrogation). Allah (Exalted be He) says in Surah Al-Ma'idah: (O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.)

We do not know that Naskh has any place in this act. If the poet refers to Allah's Saying: (and (wash) your feet) in a genitive form thinking that it was abrogated, he is mistaken. The two ways of recitation in the genitive and accusative forms have been recurrently and decisively related. There is no doubt about the recitation using the accusative form. As for the genitive form, the soundest opinion is that the word is in the genitive form because it is preceded by Allah's Saying: ((by passing wet hands over) your heads) which is in the accusative form as well for the sake of linguistic harmony. Linguists state that this style is acceptable, as the Arabs used it in their poetry and prose. For more information, refer to grammar books.

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The second question of Fatwa no. 15410

Q 2: Some people said that it is not necessary to perform Wudu' (ablution) in order, so it is permissible to wash the feet before the hands or face. They also claimed that Istinja' (cleansing one's private parts with water after urination or defecation) is not necessary as long as one has not urinated. Likewise, it is not required to be done on waking up from sleep. We hope that your Eminence will enlighten us concerning this issue, so that we will be sure of matters of importance in our religion. May Allah grant you success!

A: It is obligatory to follow the prescribed order of Wudu' starting with washing the face, two hands and elbows, wiping the head and two ears and then washing the feet and heels as related in the honorable Ayah (Al-Ma'idah: 6) and in accordance with what the Prophet (peace be upon him) did. Moreover, the Prophet (peace be upon him) said: ﴿I will begin with that with which Allah began (i.e., mentioned first in the Qur'an).﴾ As for Istinja', it is not part of Wudu', but it is a kind of removing impurity that is done after urination or defecation and before performing Wudu'. However, if a long period intervenes between Istinja' and Wudu', a Muslim is not required to repeat Istinja' when performing Wudu'. Likewise, Istinja' is not prescribed in cases such as sleeping, passing wind and the like.

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The third question of Fatwa no. 20196

If while performing Wudu' (ablution), I forget to wash a small part of

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a limb that must be washed during Wudu', which I remembered immediately after Wudu'. Should I repeat Wudu' in this case, or is it enough to wash the part I forget?

A: One of the conditions of Wudu' is washing all the parts in close sequence. Thus, if a person forgets to wash a limb required in Wudu', or even a small part of it, and remembers it while performing Wudu' or immediately after when the washed parts are still wet, they may wash the part they forgot and the subsequent limbs only. However, if they remember having forgotten to wash a limb that is required to be washed during Wudu', or even a small part of it, after it is dry, or while or after performing Salah (Prayer), they should repeat Wudu' as prescribed by Allah and perform the whole Salah again. This is because the condition of washing the required body parts in sequence was not met. Moreover, Allah made it obligatory that all the required body parts should be washed during Wudu'. Accordingly, whoever omits even a very small area of a limb, it is as if it were wholly omitted. This is supported by the Hadith narrated on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) who said: ﴾The Prophet (peace be upon him) saw a person performing Wudu' (ablution), but he left a nail-size space on his feet (unwashed). The Messenger of Allah (peace be upon him) commanded him to repeat the Wudu' and Salah. The man went back and repeated Salah.﴿ (Related by Ibn Majah in his Sunan) Moreover, Imam Ahmad and Abu Dawud related a Hadith similar in meaning.

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The third question of Fatwa no. 17763

Q 3: what is the ruling when a person performs wudu' (ablution) and when he finishes his Salah (Prayer), he discovers that he had forgotten to wash an organ whether obligatory or supererogatory?

A: Anyone who remembers that he has forgotten to wash an organ after finishing Salah must repeat Wudu' and Salah as well because cleanliness is a precondition to the validity of Salah. Taharah (ritual purification) can not be fulfilled except when all organs a person can wash are washed. The voluntary Salah is equally the same as the obligatory Salah except that it is not obligatory to make up for the voluntary Salah.

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Fatwa no. 18395

My name is `A.M.`A and I am over one hundred years old. I have two injuries, one in the right thigh and the other is a fracture in my left thigh. As a result, I cannot perform Wudu' (ablution) to offer Salah (Prayer) and my children carry me

from my chair to the bed so that I can pray while lying in the bed. Furthermore, I perform Tayammum (dry ablution) instead of Wudu', bearing in mind that one of my children only sprinkles water on the place of impurity without rubbing it. I would like inform you that I urinate while in bed, and in many times drops of urine soil my clothes. Kindly give us the legal Fatwa regarding how to perform Taharah (ceremonial purification) and Salah in this condition. May Allah reward you and protect you!

A: It is obligatory upon you to remove feces by means of Istijmar (cleansing the private parts with a solid material after urination or defecation) until all the traces of stool are removed, provided that you do this for three times or more. Likewise, you should wipe the tip of the penis with a napkin three times or more after passing urine, and it is sufficient for you to wash the penis with water. As for the soiled parts of your body and clothes, they should be washed with water by your wife or any of your children or others. If the time of Salah is due and there is no one nearby to wash the traces of urine from your clothes and body, you are permitted to perform Salah with no blame on you, and afterwards they should be washed. Furthermore, you must perform Wudu' by washing your face and hands and wiping over your head, ears as well as washing your feet, whether you do this yourself, or any of your children helps you do it. However, if you cannot wash your four body parts, and there is no one to help you perform Wudu', it is permissible for you to perform Tayammum (dry ablution). We ask Allah to make our end and yours good and cure you! May Allah give you great reward!

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The second question of Fatwa no. 20809

Q 2: There is a girl who follows the instructions of Islam well, as we notice In sha'a-Allah. Whenever this girl goes to the bathroom to relieve herself or make Wudu' (ablution), she says that she feels water from the bathroom floor splashing on her. She says: It is impossible to believe it is pure water. It is worth mentioning that she washes the bathroom floor before using it and she repeats Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' many times. Sometimes, she cries for fear that she does not clean herself properly. Once, some people watched her making Wudu' and told her that her Wudu' was valid, but she said that no one can guarantee that impure water does not splash on her. The problem became bigger and bigger until her body became weak. The same case is happening also during her Salah where she doubts the number of Rak`ahs or doubts that anything might occur which will affect the validity of her Salah. Could you kindly advise us in this regard?

A: What is happening to this girl is due to Satanic insinuations. She must ignore it and seek refuge in Allah from Satan for it will not harm her In sha'a-Allah.

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The fourth question of Fatwa no. 21683

Q 4: Your Eminence, I have a friend who has the following problem:

He says that each time he enters the bathroom, does Istinja' (cleansing the private parts with water after urination or defecation) well, and goes to perform Wudu' (ablution), he finds drops on his penis which he thinks to be drops of urine. These drops cause him disturbance and make him doubtful about the validity of Wudu' and the cleanliness of his clothing. He, therefore, has to perform Wudu' again and changes his clothing. What is your opinion on this issue?

A: If the reality is as you mentioned, the apparent situation is that the said person has insinuations and doubts which he has to disregard. They are from Satan whose aim is to spoil the acts of worship of the Muslim. It is recommended for him to splash some water on his pants after finishing Wudu' so as to end any insinuations.

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The fifth question of Fatwa no. 18401

Q 5: after performing Wudu' (ablution), I feel some dripping of urine. When I search, I sometimes see it and sometimes not. I am afraid that I suffer from urinary incontinence. Please advise concerning the lawful treatment of this condition.

A: This is an insinuation by Satan. You should ignore it unless you are sure that there are drops of urine. In this case, you should repeat Istinja' (cleansing the private parts with water after urination or defecation) and Wudu', according to the statement of the Prophet (peace be upon him) when he was (asked about a person who imagined to have passed wind during Salah (Prayer). He (peace be upon him) replied, "He should not interrupt Salah unless he hears a sound or smells something.") (Agreed upon by Al-Bukhari and Muslim).

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Wiping over leather socks

The second, third and fourth questions of Fatwa no. 13842

Q2: If one removes leather socks then sleeps in ordinary socks, is it permissible to wear the leather socks again and continue wiping over them?

A: if one puts on the leather socks after performing ablution and wipes over them, then removes them and leaves the ordinary socks on, he is no longer in a state of purity, and wiping over the leather socks is therefore no longer valid.

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Q 3: If one wipes over Khuffs (leather socks) after the expiry of the time for wiping over them; what is the ruling on the validity of the Salah (Prayer) in this case?

A: If a resident wipes over Khuffs for more than one day and night, or if a traveler does so for more than three days and nights; wiping beyond this time limit is invalid. Wudu' and Salah in this case must be repeated.

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Q 4: What is the ruling on taking off Khuffs (leather socks) to take out something harmful in them and then putting them on again?

A: if someone takes off Khuffs because of something harmful in them, Wudu' (ablution) will be invalidated. Such a person has to perform Wudu' anew and then wear the Khuffs.

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Fatwa no. 14053

Q: I performed Wudu' (ablution), put on my socks, then nullified my Wudu'. I then put on another pair of socks over the first pair; is it permissible to wipe over them or should I take them off and wipe over the first, or should I take them both off and wash the feet? The same situation occurred , but this time I had two pairs of socks on together. I invalidated my Wudu' (e.g. passing wind, urine, or stool) and took off the second pair of socks; is it permissible to wipe over the remaining pair or should I take them off as well and wash my feet?

A: First: if one puts on socks while in a state of ceremonial purity then invalidates Wudu' (by passing wind, urine or stool) and puts on another pair of socks, he should wipe over the first pair; for it is the pair that was worn while in a pure state.

Second: If one puts on two pairs of socks while in a state of ceremonial purity, then invalidates Wudu' and removes the upper pair, it is permissible to wipe over the inner pair of socks, as it was worn while in a state of ceremonial purity.

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The second question of Fatwa no. 16123

Q 2: is it permissible to wipe over the Khuffs (leather socks) without an excuse, whether cold or illness, but just for being unable to take them off?

A: It is permissible to wipe over the Khuffs if they cover the feet

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and the ankles, and you wear them after performing Wudu' (ablution), even if it is not cold. The wiping period is a day and a night for a resident, and three days and nights for a traveling person. And Allah knows best.

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Fatwa no. 17201

Q: Many people wipe over Khuff (leather socks) to make Wudu' (ablution) for Dawn (Fajr) Prayer. Then they wear Khuff and on Zhuhr (Noon) Prayer they wipe over this Khuff and take it off and pray and wear the Khuff. Therefore, they count day and night from Zhuhr Prayer. Also, they may wipe over their Khuff on `Asr (Afternoon) Prayer and take them off and pray `Asr Prayer and after that they wear their Khuff, so they count day and night from `Asr Prayer. Is this right?

A: If a person wears socks or Khuff after making Wudu' for Fajr (Dawn) Prayer then he wipes the first time when making Wudu' for Zhuhr (Noon) Prayer, the period of wiping starts from the first time he wipes over his socks or Khuff. The period of wiping is that a resident is permitted to wipe over the socks for a night and a traveler is permitted to wipe over the socks for three nights.

If the person takes off the socks or the Khuff after wiping over it after having Hadath (minor or major impurities), the state of purity of this person will be broken, according to the majority of scholars.

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The second question of Fatwa no. 17839

Q 2: Wiping over leather socks is permissible according to the Sunnah, is it permissible for a person to wipe over socks that are not made of leather?

A: It is permissible to wipe over all that covers the feet whether leather or thick socks; because the Prophet (peace be upon him) wiped over the leather and thick socks after wearing them in a state of ritual purity and ordered the Sahabah (Companions) to wipe over the leather socks a day and a night for a resident and three days and nights for a traveler.

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The first question of Fatwa no. 18146

Q 1: While I was making Wudu' (ablution), I wiped over my shoes which I wore without socks, then after making Wudu', I took them off and went to perform Salah (Prayer). After I finished Salah, I put them on while in a state of Taharah (ritual purification). Your Eminence, I would like to ask you

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concerning this matter; is it permissible for me to wipe over my shoes next time and for the period of one day and night or not?

A: It is permissible to wipe over the Khuff (leather socks) or the socks which cover the place to be washed. However, it is not permissible to wipe over the shoes which do not fully cover the place where it is obligatory to make Wudu'. Therefore, you should repeat this Salah as you did not wipe over in the correct manner.

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The fourth question of Fatwa no. 18209

Q 4: Someone wore socks while they were Tahir (ritually pure) then entered the state of minor ritual impurity, then wiped over the socks then entered the state of minor ritual impurity again then took the socks off then wore them; can they wipe over them?

A: If a person puts on socks while not being in a state of Taharah (ritual purification), it will not be permissible for them to wipe over them. This is because putting on socks while being in a state of Taharah is a prerequisite for wiping over them as the Prophet (peace be upon him) said to Al-Mughirah ibn Shu`bah (may Allah be pleased with him) when the latter wanted to help the Prophet take off his Khuff (leather socks): ﴾Leave them, for I have performed Wudu' (ablution) before putting them on.﴿

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The second question of Fatwa no. 19411

Q 2: if a person performs Wudu' (ablution) and wipes over a pair of socks then puts on a second pair of socks, is it permissible to wipe over the outer one only when performing Wudu' again?

A: If a person initially wipes a pair of socks and then puts on another pair of socks, they should only wipe the pair of socks that are wiped initially and they may not wipe the outer one.

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Fatwa no. 19951

Q: If a person doubts the time of beginning wiping over the socks or Khuff (leather socks); what should he do?

A: If a person doubts the time of beginning wiping over the socks or Khuff, he has to take off the Khuff and wash his feet because washing is the basic ruling.

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The fourth question of Fatwa no. 20196

Q4: if i take the socks down to make it fit on my feet or to wear another pair, would that invalidate my ablution or my wiping over the socks? If I put on the socks then the duration of wiping elapses while I am still in a state of purity, should I perform ablution?

A: After wiping on the socks, if you take your socks off to fix them then a part of your foot shows, even if a small part, then you have a minor ritual impurity after wearing the socks, your ablution is nullified. Consequently, the ruling of wiping on the socks becomes invalid and the socks must be taken off. If the time of Salah is due, you have to perform ablution and it is not lawful for you to offer Salah with your earlier ablution before taking the socks off. Likewise if after wiping on the socks, you take them off to exchange them, it will be impermissible to wipe on the new socks even if you put them on in a state of purity, as it nullifies ablution. Consequently, you have to repeat a full ablution and wash all the organs including the feet. After that you may wear the socks and have a new duration for wiping on them. But if you mean wearing another pair of socks on the first pair without taking the first pair off, then if you wear the new pair in the previous state of purity before wearing the old pair, that is before you wipe on the old pair, the ruling of wiping will be for the upper pair of socks. If you wear the new pair of socks on the old pair after

wiping on the old pair, the ruling will be for the first old pair. In this case before you wipe on them, you have to take the new pair off then wipe on the old one; because one of the conditions of wiping on the leather socks is that the person should wear them in a state of ritual purity after washing all the organs of ablution.

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The fourth question of Fatwa no. 20769

Q 4: Respected Shaykh, you mentioned in the chapter on wiping over Khuffs (leather socks) that it is permissible for a woman to wipe over her Khimar (veil covering to the waist), what is the basis that substantiates this ruling?

A: It is permissible for a woman to wipe over her Khimar that she wears over her head and is wrapped under her jaw for one day and night if she has not taken it off as long as she finds difficulty in taking it off to perform Wudu' (ablution) and hence it is treated like a turban. It is authentically reported in the Sunnah (whatever is reported from the Prophet) that it is permissible to wipe over the turban and Khuffs whether one is traveling or residing, and it is reported from Um Salamah (may Allah be pleased with her) that she used to wipe over her Khimar.

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Things that invalidate Wudu'

The first question of Fatwa no. 14618

Q 1: I have been suffering from continuous passing wind accompanied with noise in my belly for more than ten years. It is very embarrassing for me in the presence of people. I cannot offer Salah (Prayer) with Khushu` (the heart being attuned to the act of worship). I tried hard to seek treatment, but it was of no use. Can I offer Salah at home in this case? Can I hold the Mus-haf (Arabic Qur'an) to read in it whether directly or through a barrier? I cannot remain Tahir (ritually pure) all day because of passing wind. Should I perform Wudu' (ablution) before I sleep or not? Please advise in detail. May Allah gather us in the highest level of Jannah (Paradise). Amen.

A: You should offer congregational Salah even if you have noise in your belly. If you do not pass gas, the grumbling stomach does not invalidate taharah (ritual purity). However, if you pass gas, your Wudu' will be invalidated, and you should perform Taharah to offer Salah and hold the Mus-haf. It is a Sunnah (a commendable act) to perform Wudu' before sleep.

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The second question of Fatwa no. 16053

Q 2: Does passing gas nullify Wudu' (ablution) or not?

A: passing gas nullifies Wudu' according to the religious texts and consensus of Muslim scholars. The Prophet (peace be upon him) said about a person who feels something like this in his Salah, (He should not leave (prayer) until he hears a sound or smells an odor (of passing wind).) Related by Al-Bukhari. The Hadith means that he should not leave Salah until he makes sure that he really passed gas and this indicates that it nullifies Wudu'. The Prophet (peace be upon him) said, (When any of you passes gas during the Salah (prayer), he should turn away, perform Wudu' (ablution) and repeat the Salah (prayer).) Related by Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and Ibn Hibban ranked it as Sahih (authentic).

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Fatwa no. 20988

Q: It has been a long time since I first experienced frequent gas passing from my vagina. As a result I always repeat Wudu' (ablution) and Salah (Prayer) over and over. I have great difficulty performing Wudu' again, what should I do?

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Does passing this gas nullify Wudu'? If so, what should I do? It is worth mentioning that I sometimes repeat Wudu' five or even eight times and I cannot perform Salah in a state of tranquility fearing that I may pass this gas. What is the ruling on the Salah I performed previously while I pass gas after repeating Wudu' for several times? Please guide me, may Allah reward you

A: The following is the medical report submitted to the committee concerning this issue:

1. the air which emits from the vagina is a simple and common disease that women suffer from. It occurs as a result of numerous childbirths cause the vagina to widen. When a woman sits , lies on her back, or has sexual intercourse, air comes into her vagina. When the bowels are squeezed, for example when coughing, lifting heavy objects, or standing up, air emits producing a sound similar to the wind coming from the anus.

However, what emits from the vagina is common air which has nothing to do with gas or wastes. Surgery to narrow the vagina can be performed to get rid of this problem.

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2. This woman should be examined by a specialist to make sure that she does not suffer from vaginal fistula (an abnormal opening between the back wall of the vagina and the large intestines). This disease causes the gases to leak from the large intestines and is emitted from the vagina. Surgery is required to close this opening as the gases passing through the opening are wind which nullifies Wudu'.

She should be examined by a gynecologist to make sure whether she has vaginal fistula or not. If she has this disease, she can have surgery to eliminate this problem. And Allah knows best.

According to the above mentioned report, the committee replied that the gas passing from the women's vagina occurs in two cases:

The first case: It happens as a result of the frequent childbirths which lead to the vagina widening. The air comes into her vagina for certain reasons; such as sitting down, laying on the back, etc. and emits when the position changes producing a sound that has nothing to do with gases or wastes. Therefore, that air does not nullify Wudu'.

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The second case: It happens as a result of the gases leakage from the large intestines to emit from the vagina because of the vaginal fistula. In this case the gas nullifies Wudu' as it is as actual gas

which emits from other than the normal place.

Only the gynecologists and specialists can determine which case applies to the woman.

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The first question of Fatwa no. 17580

Q 1: a man offers `Isha' (Night) Prayer and Shaf` (two units of Prayer, particularly before the final unit of the odd-number prayer). While he is offering Witr (Prayer with an odd number of units), he passes gas, should he repeat Wudu' to repeat Shaf` and Witr or not?

A: A person should repeat only Witr if he is offering it on its own when he passes gas. However, he should repeat them, if he is offering Shaf` and Witr together and he passes gas before saying Taslim (salutation of peace ending the Prayer). It is worth mentioning that Shaf` and Witr are Sunnah, not obligatory acts.

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The second question of Fatwa No. (19587)

Q 2: After having performed Ghusl (ceremonial bath following major ritual impurity), I went to perform Salah (Prayer). While offering Salah, I felt the discharge of Madhy (pre-seminal fluid). What is the ruling on this Salah? Do I have to repeat Ghusl or leave the Salah to perform Wudu' and then repeat Salah? Please give me a fatwa. May Allah reward you!

A: If you are certain that something emitted from the private parts after performing Wudu' it is invalidated and you will have to repeat your Wudu'. If this takes place during Salah, you must leave it and repeat Wudu'. However, if you are not certain, the basic rule is that you remain ceremonially pure because certitude is not cancelled by doubt.

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The first question of Fatwa no. 13992

Q 1: What is the ruling if a man discharges Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) while performing Salah (Prayer); will it be permissible for him to proceed with the Salah?

A: If a person discharges Madhy while performing Salah, both his Wudu' (ablution) and Salah will be Batil (null and void) and it will be Wajib (obligatory) on him to wash his penis and testicles, perform new Wudu', and perform the same Salah again.

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The second question of Fatwa no. 18362

Q 2: I heard that the sick must use water in purification whether in the case of Al-Hadath Al-Asghar or Al-Hadath Al-Akbar. what is meant by Al-Hadath Al-Asghar and Al-Hadath Al-Akbar?

A: Al-Hadath Al-Asghar (Minor ritual impurity) includes everything, which necessitates Wudu' (ablution) not Ghusl (ritual bath) such as urination, defecation, passing gas, eating camel meat and sleeping.

Al-Hadath Al-Akbar refers to matters that entail performing Ghusl such as sexual intercourse, discharging semen out of sexual lust in a wet dream or anything else, menstruation and childbirth bleeding.

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The second question of Fatwa no. 18799

Q 2: Do nosebleeds nullify Wudu' (ablution) and Salah (Prayer) or not?

A: Impure matters that come out through any opening from human body other than the urethra and anus, but are neither urine nor stool,

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such as nosebleeds, vomit, wounds, and the like do not nullify Wudu' as long as they are not in much quantity, for the Hadith reported by Abu Al-Darda' (that the Prophet (peace be upon him) once vomited and then he performed Wudu' (ablution).) According to Ibn `Abbas, (may Allah be pleased with him both): "If the blood flows in large quantities, it (Wudu') should be repeated." However, if only a small amount of blood is discharged, Wudu' will not be nullified. This is the opinion of a group of Sahabah (Companions of the Prophet) such as Ibn `Abbas, Abu Hurayrah, and Ibn `Umar (may Allah be pleased with him) and no one of the Sahabah disputed over this point. This opinion finds further support among a group of Tabi`un (Followers, the generation after the Companions of the Prophet). It is authentically reported on the authority of Ibn `Umar (may Allah be pleased with him) that he squeezed a sinus until blood came out of it, and he performed Salah without performing Wudu'. However, it is inferred that the blood that came out was little.

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Sixth question of Fatwa no. 21264

Q 6: does a nose bleed during Salah nullify Wudu' (ablution)? It may be worth mentioning that this happens frequently due to a nasal disease.

A: If there is a large quantity of blood, Wudu' is nullified and it becomes Wajib (obligatory) on one to interrupt Salah and repeat Wudu'. Conversely, if the quantity of such blood is small, it does not affect the Salah or Wudu' at all.

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The first and second questions of Fatwa no. 14100

Q 1, 2: If it happens that I have performed Wudu' (ablution) then I pass wind, must I wash the front and back passage (urethra and anus) or is it sufficient to perform Wudu' without washing my private parts?

Having slept heavily after being in a state of Wudu', is it enough to perform Wudu' when I wake up or is it necessary that I wash my private parts before performing Wudu'?

A: To ritually purify oneself after passing wind or sleeping, it is sufficient to perform Wudu' only and it is not necessary to wash the front and back passage.

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The third question of Fatwa no. 18611

Q 3- I read in the books of Fiqh that sleeping while firmly seated does not nullify Wudu' (ablution).

On the other hand, sleeping in a position where a person is not firmly seated does nullify Wudu'. We also heard that sleeping in general nullifies Wudu'. What is your opinion concerning this issue?

A: The preponderant opinion in this regard is that the sleeping which causes a person to lose the senses is what nullifies Wudu', whether standing, sitting or lying down. However, dozing while one retains full awareness does not nullify Wudu'. Accordingly, we can reconcile between the Hadiths reported in this regard such as the Hadith narrated by Safwan ibn `Assal (may Allah be pleased with him) who said that: (The Prophet (peace be upon him) ordered them that they should wipe over socks on a journey for three days unless they are in a state of major impurity. However, in case of defecation, urination, and sleep, they are permitted to do so.) The Prophet (peace be upon him) considered sleeping like defecation and urination and did not differentiate between them.

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The third question of Fatwa no. 16814

Q 3: Does the Wudu' (ablution) of a woman become nullified if she touches her baby's private parts while washing him or her?

A: Wudu' is nullified when a woman touches her baby's private parts, whether the front or back passage, without a barrier. The Prophet (peace be upon him) ordered anyone who touches private parts to perform Wudu'.

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The second question of Fatwa no. 20831

Q 2: If a Muslim performs Ghusl (ritual bath) in the right Shar`y (legal) way then follows it with having another bath using water, soap and a sponge without touching their private parts with naked hands, will they be allowed to perform Salah (Prayer), or does the use of soap and a sponge nullify Wudu' (Ablution)?

A: What nullifies Wudu' is touching the anterior and posterior private parts with naked hands; however touching them with a barrier does not nullify Wudu'. Thus, if you were in a state of ritual purity before having your bath, and you did not touch your private parts with your naked hands, or touched them with a barrier, and nothing came out from the urethra or anus, your Wudu' will not be nullified.

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The sixth question of Fatwa no. 21675

Q 6: does touching the thigh or knee invalidate Wudu' (ablution)?

A: Touching the thigh or knee after performing Wudu' does not invalidate it, for there is no evidence to this effect.

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Fatwa no. 16132

Q: My father owns a store, and he often touches women's hands unintentionally while dealing with them in trade. Is he obliged to perform Wudu' (ablution) for touching women's hands? Please advise, may Allah reward you!

A: It is obligatory upon the man to avoid touching a non-mahram woman, but if this happens against his will, as in the case of your father, he is pardoned and his Wudu' is not nullified.

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The first question of Fatwa no. 20658

Q 1: Some of the contemporary scholars argue that touching one's wife does not nullify Wudu' (ablution). Their view rests on the Hadith reported by Abu Dawud on the authority of `Aishah (may Allah be pleased with her) that (the Prophet (peace be upon him) kissed one of his wives and went out to offer Salah (Prayer) without performing Wudu' again.) **Could this be a supporting evidence to the holders of this view or is this act peculiar to the Prophet (peace be upon him) on account that he did not declare this? `Aishah (may Allah be pleased with her) also narrated:** (The Messenger of Allah (peace be upon him) used to kiss (his wives) while observing Sawm (Fast); and he had the greatest control over his desire (as compared with you).)

As for Wudu' being nullified by what comes out of the urethra and anus through an opening in the stomach, there is no disagreement regarding this except what was stated by the Shaykh of Islam and Al-Muwaffaq in "Al-Mughny" from some of the Maliki jurists. There is no disagreement that Wudu' is nullified by what comes out of the urethra and anus. Ibn Taymiyyah stated: "If a person has a disease that prevents the urine and stool from coming out of the urethra and anus and another opening is made in their body for the discharge of their excretions as is the case with some people, this does not nullify Wudu'." Accordingly, is Wudu' Mustahab (desirable) or Wajib (obligatory) in this case?

A: First, according to the most correct opinion maintained by scholars, if a man touches his wife

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directly, this does not nullify Wudu', whether he touches her lustfully or not, for the Prophet (peace be upon him) kissed one of his wives and went for Salah without performing Wudu' again. Moreover, whenever the Prophet (peace be upon him) made Sujud (prostration) while standing for optional Prayer at night, he used to touch `Aishah (may Allah be pleased with her) with his fingertips to withdraw her legs due to the narrowness of the place, then he would prostrate. It would also impose a lot of hardship if Wudu' was required whenever a man touches his wife, so if it really nullifies Wudu', the Prophet (peace be upon him) would have explained it. As for Allah's Saying in Surahs Al-Nisa' and Al-Ma'idah: (Or you have been in contact with women) this refers to conjugal intercourse, according to the more correct of the two opinions maintained by scholars. This was reported by some of the Sahabah (Companions of the Prophet) and Tabi`un (Followers, the generation after the Companions of the Prophet) may Allah be pleased with them all.

Second, whatever comes out from other than the urethra and anus, such as blood, vomit, and the like, does not nullify Wudu' according to the most correct opinion maintained by scholars, unless it is foul and Najis (ritually impure). Urine and stool absolutely nullify Wudu', whether they come out of the regular exit or not.

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The first question of Fatwa no. 16312

Q 1: does drinking camel milk nullify Wudu' (ablution)?

A: Drinking camel milk does not nullify Wudu'. In fact, eating

camel meat nullifies Wudu' as is mentioned in a Hadith. On the authority of Al-Bara' ibn `Azib (may Allah be pleased with him) who narrated: (The Messenger of Allah (peace be upon him) was asked about performing Wudu' after eating camel meat. He replied: Perform Wudu' after eating it.) (Related by Abu Dawud) Also, Muslim related in his Sahih (authentic) Book of Hadith on the authority of Jabir ibn Samurah (may Allah be pleased with him): (A man asked the Prophet (peace be upon him) whether he should perform Wudu' after (eating) mutton. He (the Prophet) said: Perform Wudu' if you so desire. He (again) asked: Should I perform Wudu' (after eating) camel meat? He said: Yes.)

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The fifth question of Fatwa no. 19591

Q 5: When I read about the things that do not invalidate Wudu' (ablution), they included eating camel meat, even though I had read that: ﴾A man asked the Prophet (peace be upon him), "Shall we perform Wudu' after eating camel meat?" The Prophet replied, "Yes."﴿ **How can we explain this contradiction?**

A: eating camel meat invalidates Wudu' as authentically reported in the Hadith. The contradictory opinions of some scholars are not taken into account.

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The sixth question of Fatwa no. 20173

Q 6: why does eating camel meat invalidate wudu' (ablution)?

A: Eating camel meat in particular invalidates Wudu' according to the most authentic opinions of scholars, as proved by Sahih (authentic) Hadiths. The wisdom is devotional, and we are not required to know the wisdom behind it. We should believe in the rulings of Shari`ah (Islamic law) and apply them, even if we do not understand the wisdom behind them, while believing that Allah (Glorified be He) is the All-Wise, the All-Knowing. However, the scholars mentioned that part of the wisdom behind it is that camels have some sort of evil influence, envy, and a tendency to harm those who abuse them. If a person eats their meat, they acquire some of their traits, so Wudu' is prescribed in order to nullify this effect.

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The eighth question of Fatwa no. 18612

A 8: if a person doubts whether he has performed Wudu' (ablution) or not, does this nullify their Wudu'? Also if I doubt whether I have offered Zhuhr (Noon) Prayer or not, should I offer the Zhuhr (Noon) Prayer to clear my doubts up or ignore the doubts and do what I am certain of? If I realize that I was wrong in guessing the direction of the Qiblah (direction faced for Prayer towards the Ka`bah), should I repeat my Salah?

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A: First: If a person performs Wudu' then doubts whether he becomes in a state of impurity or not, the rule is that he is still in a state of purity as long as there is no proof that he entered the state of impurity. They should consider what they are certain of and disregard doubts.

If the person has not performed Wudu' then doubts whether they have performed Wudu' or not, the rule is that they have not performed Wudu' unless there is proof that makes them certain of performing Wudu'. They should consider what they are certain of, i.e. not performing Wudu'.

The rule of Shari`ah in this regard is that certainty is not cleared up by doubts. The rule is that a status quo continues until it is proven to be nullified.

Second: If a person doubts whether he has performed Salah (Prayer) or not, the rule is he has not offer it until he is certain of offering it.

Third: If a person does not find anyone to tell him about the direction of the Qiblah (direction faced for Prayer towards the Ka`bah), cannot find it on his own, and guessed it, then offered Salah, then later on, found out that he was wrong in his guess, this person does not have to repeat Salah and his Salah is valid, and praise be to Allah.

But if this person ignores asking people about it or finding it on his own, then finds out that he has been wrong in his guess, his Salah (Prayer) will not be valid and he has to repeat it.

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The second question of Fatwa no. 13791

Q 2: Is it obligatory for me to perform Wudu' (ablution) after receiving money from non-Muslim clients?

A: receiving money from non-Muslim clients does not invalidate Wudu'.

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The third question of Fatwa no. 20831

Q 3: Does shaking hands with a non-Muslim nullify Wudu' (ablution)?

A: shaking hands with a non-Muslim does not nullify Wudu'. The Najasah (impurity) of the non-Muslim is Hukmiyyah (ceremonial impurity without discernable characteristics) not `Ayniyyah (ceremonial impurity with discernable characteristics), and therefore your Wudu' does not become invalid by shaking hands with them.

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The second question of Fatwa no. 14118

Q 2: Should a person repeat Wudu' (ablution) or

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take a bath if a cat touches his feet?

A: if a cat touches your foot, Wudu' is not nullified.

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The second question of Fatwa no. 14468

Q 2: if one touches dough, does his Wudu' (ablution) become null and void? May Allah reward you!

A: Touching dough does not nullify Wudu', for it is not one of the nullifiers of Wudu'. However, if there is a piece of dough on any body part that one has to wash during Wudu' and one performs Wudu' without removing it, Wudu' would be invalid.

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The second question of Fatwa No. (17661)

Q 2: Is there a type of injection used by patients that may invalidate Wudu' (ablution)? Is it obligatory for a patient who bleeds from the spot where he was injected

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to perform Wudu' in order to remain in the state of ceremonial purity he was in prior to the injection? What is the ruling if one sees blood from the injected area on one's garment after performing Salah (Prayer)? Is it obligatory to repeat the Salah in this case? Please respond, may Allah reward you!

A: injections do not invalidate Wudu'. Moreover, the discharge of a small amount of blood from the area where one was injected is negligible. If one sees traces of blood on one's garment after performing Salah having not known of it before, or having known but he forgets and remembers only after Salah, it is not obligatory to repeat the Salah. If the blood is a small amount, it will be pardonable regardless of whether one knows of it or not.

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The first question of Fatwa no. 18173

Q 1: When I am in a state of Wudu' (ablution) and enter the toilet, not to relieve myself but just to bring items used for cleaning, would my Wudu' be invalidated? It should be noted that I only enter the bathroom for a very short time. What should I do in this case?

A: Merely entering the toilet and exiting it does not invalidate Wudu', because nothing occurs that nullifies Wudu'. There are other matters that are known to nullify Wudu', such as urinating or defecating, or the discharge of any impure substance emitted from the body in a relatively large quantity,

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sleeping and eating camel meat.

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The fourth question of Fatwa no. 17730

Q 4: In the early morning hours after midnight on the seventh day of Dhul-Hijjah, I circumambulated and performed Sa`i (going between Safa and Marwah) with the Wudu' (ablution) I performed for `Isha (Night) Prayer. Prior to Fajr (Dawn) Prayer, I intended to renew my Wudu' but I could not because of the crowd. I lost my family and did not find them except after the end of Salah, and feeling exhausted I did not renew my Wudu' nor perform Fajr (Dawn) Prayer. Afterwards, I offered Salah without performing Wudu' lest I might lose my family again. Did I nullify my Wudu' when I intended to renew it? It is worth mentioning that I did not sleep, I only intended to renew my Wudu' to offer Fajr (Dawn) Prayer. If it was nullified, is there any sin on me in this case?

A: intending to renew Wudu' does not nullify the previous one. As long as none of the nullifiers of Wudu' occurred, your Salah is valid.

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Fatwa no. 19660

Q: What is the ruling on one who performs Wudu' (ablution) to perform Salah (Prayer) then washes his entire body with water? Please advise, may Allah reward you!

A: If a person performs Wudu' for Salah, then washes the entire body, there is nothing wrong in this, whether done for the purpose of cooling off, cleaning oneself or the like. Moreover, Wudu' is not nullified by this matter as long as one does not touch the `Awrah (private parts of the body that must be covered in public), i.e. the genitals and the back private parts, for the Messenger of Allah (peace be upon him) said: (He who touches his penis must perform ablution) Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhi, Al-Nasa'i and Ibn Majah). Al-Tirmidhi and Ibn-Hiban ranked it as Sahih Hadith. Al-Bukhari said: This Hadith is the most authentic narration on this matter.

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Ghusl

The fourth question of Fatwa no. 20799

Q 4: a discharge is emitted after making Ghusl (ritual bath following major ritual impurity), should I repeat Ghusl?

A: You have to make Istinja' (cleansing the private parts with water) and Wudu' (ablution). You do not have to repeat Ghusl, if the discharges are emitted without having sexual thoughts or desire.

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The first question of Fatwa no. 13840

Q 1: An incident happened to me when I was still a young man; I had an uncle who was like a father to me. He raised me very well; he was very religious and pious and I never heard a bad word from him. This uncle died, may Allah be merciful with him, and it was my father who conveyed to me the bad news of his death. He asked me to go along with him to offer funeral prayer over my uncle. At this particular time, I was in a state of Janabah (major ritual impurity) and I felt embarrassed to tell my father because I was young. I even tried not to go with him and told him to go and I would catch up with him, but he insisted on my

going with him. He argued that my uncle used to love and cherish me so much and that he did a lot for my sake, and because of that I should witness the funeral. I accordingly went with him and entered the Masjid (Mosque) in the said state, and after performing Salah (Prayer), we brought my deceased uncle and offered him the funeral prayer then we buried him. Ever since, my conscience still worries me, and I could not see him in my dreams as did my mother, aunt and others although he used to love me very much and so do I. They told me that he died while uttering my name. Your Eminence, is there a Kaffarah (expiation) for that matter which I did in a state of recklessness and embarrassment from my father? Please advise, may Allah guide you!

A: You were wrong in going with your father to perform funeral prayer while being Junub, and you should ask Allah to forgive you for that matter.

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Fatwa no. 14164

Q: one night, I discharged semen so I became ritually impure, then I performed Fajr (Dawn) Prayer without taking a ceremonial bath. I did so because performing Ghusl (ceremonial bath following major ceremonial impurity) would have delayed me from performing Salah (Prayer) in congregation. Is the prayer I performed invalid or not? I appreciate your guidance, may Allah reward you!

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A: One of the prerequisites of the validity of Salah is ceremonial purity. Therefore, you must repeat the Salah which you offered without being pure. Allah (Exalted be He) states: ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴾ You must repent to Allah, ask His forgiveness and regret what you did.

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The second question of Fatwa no. 13992

Q 2: If a person ejaculates as a result of thinking about having sexual intercourse or foreplay, should one perform Ghusl (ritual bath following major ritual impurity)?

A: If Maniy (sperm) is ejaculated as a result of thinking about sexual intercourse or foreplay, a person has to perform Ghusl. However, if Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) is ejaculated, a person should not perform Ghusl.

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In such a case, Taharah (ritual purification) is obligatory.

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The second question of Fatwa no. 14466

Q 2: Is it permissible for a married person who is in the state of major ceremonial impurity after having relations with his wife at night to perform fajr (Dawn) Prayer without making Ghusl (ceremonial bath following major ceremonial impurity)?

A: Salah is not valid without purification, and whoever offers Salah without purification, his Salah will be invalid. Allah (Exalted be He) states: (O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).)

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The third question of Fatwa no. 14735

Q 3: When performing Ghusl (ceremonial bath following major ceremonial impurity); should I only wash the genitals or the back private parts as well?

A: When performing Ghusl, one must wash the entire body with water as well as rinse the mouth (Madmadah) and inhale and exhale water nasally (Istinshaq). In addition, one must also fully wash the two private parts (the front and the back).

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Fatwa no. 14504

Q: I am a 27 year old married man with four children. I suffer from the discharge of sperm before or after urination, or after Ghusl (ritual bath following major ritual impurity). Sometimes, while at work I think of having sexual intercourse with my wife or kissing her and when I enter the bathroom, I see sperm discharge. I visited a physician and he gave me medicine, which I took, but I still suffer from this condition. What is the ruling on my Salah and Sawm (fasting)?

A: Sawm is valid but as for Salah, if sperm discharges due to arousal, you must perform Ghusl (ceremonial bath) even if it is caused by merely having erotic thoughts. If it occurs without such thoughts, it takes the same ruling of urine. It nullifies Wudu' (ablution), and consequently you must purify yourself and perform Wudu' for Salah.

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The first question of Fatwa No. (15394)

Q 1: i took a bath without making the intention to purify myself from Janabah (major ceremonial impurity related to sexual discharge) as i thought i was in a state of Taharah (ceremonial purity). After bathing, i remembered that i was in a state of Janabah before taking the bath. Must I repeat Ghusl (ceremonial bath following major ceremonial impurity)? Or, does the bath I took serve as purification from Janabah?

A: If you intended merely to clean or cool yourself off, you must repeat Ghusl with the intention of purifying yourself from Janabah, as you did not make intentions in the first bath. The Prophet (peace be upon him) stated: (The reward of deeds depends upon the intentions.)

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Fatwa no. 15359

Q: I usually have sexual dreams, and by the time of the Adhan (call to Prayer) of Fajr (Dawn) Prayer, I wake up to find my underpants wet [with sperm]. If I make Ghusl (ritual bath following major ritual impurity), I will possibly catch fever and a flu, as I have suffered from this many times. On the other hand, if I make Ghusl, I will miss

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the Fajr Prayer in congregation in the Masjid. What should I do? Should I perform Tayammum (dry ablution)? Please advise, may Allah reward you!

A: First, the basic rule is that you should perform Ghusl after a wet dream resulting in ejaculation, but if doing so would leave you diseased, then it will be permissible for you to perform Tayammum which is prescribed in cases of absence or lack of water, or the inability to use it because of a disease.

Secondly, congregational Salah (Prayer) is obligatory and performing Ghusl is a prerequisite for the validity of Salah. Therefore, if water is present, you should perform Ghusl and not Tayammum in order not to miss the congregational prayer.

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The third question of Fatwa no. 15631

Q3: A person awoke and found he was in a state of Janabah (major ritual impurity related to sexual discharge) and could not perform Ghusl (ceremonial bath following major ceremonial impurity), what should he do?

A: One who awakens at dawn and finds himself in a state of Janabah must perform Ghusl to offer Salah. As for Sawm (Fasting), it is permissible for one to fast while in the state of Janabah; because the Prophet (peace be upon him) used to perform Ghusl and fast without making up for the day he awakened in the state of Janabah. Also a sexual dream does not nullify Sawm if it takes place during the day; because it does not happen intentionally. But if one discharges seminal fluid, one must perform Ghusl. If a person is in a place

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where there is no water or there is water but they cannot use it due to illness, they may perform Tayammum (dry ablution) with dust and offer Salah according to the Statement of Allah (Exalted be He): ﴾and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum).﴿

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The first question of Fatwa no. 15921

Q 1: What is the ruling when waking up at Fajr (Dawn) in a state of Janabah (major ritual impurity related to sexual discharge)? Should one fully wash the body or what should be done, bearing in mind that we live in a Bedouin community where modern bathrooms are not available?

A: Whoever wakes up at Dawn in a state of Janabah must bathe with water to remove the impurity and perform Fajr prayer. Furthermore, the absence of modern toilets is not an excuse for not performing Ghusl. One must take cover away from people and perform Ghusl unless the weather is cold and there is no means to heat the water, or there is fear of becoming ill if one performs Ghusl with

cold water. Only then should one perform Tayammum (dry ablution) with pure dust patting the hands against dusty ground and rubbing the face and hands, then perform Salah. This is in accordance with Allah's statement: ﴾If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿ The account of `Amr ibn Al-`As (may Allah be pleased with him) also lends support to this. He had an erotic dream while traveling and feared using water to perform Wudu', he performed Tayammum and led the other Sahabah (Companions of the Prophet) in Salah. Upon his return, he related his case to the Prophet (peace be upon him) who did not object. It is authentically narrated on the authority of `Amr ibn Al-`As that when he was sent to the battle of Dhat Al-Salasel, he said: ﴾I experienced an erotic dream on a cold night during the campaign of Dhat al-Salasel, and I was afraid that if I performed Ghusl I would die, so I Performed Tayammum, then prayed Fajr with my companions. They mentioned this to the Prophet (peace be upon him) and he said: "O `Amr, did you lead your companions in prayer while you were junub?" I told him what had kept me from performing Ghusl and I said: "I remembered Allah's statement ﴾And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿ Accordingly, I performed Tayammum and led them in Salah. Upon that, the Prophet (peace be upon him) smiled and did not say anything.﴿ Related by Ahmad, Abu Dawud, and Al-Daraqutni.

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The fourth question of Fatwa no. 16025

Q 4: A man woke up after an erotic dream and went to work without performing Ghusl (ceremonial bath) due to having to be at work early. When the time of Zhuhr (Noon) Prayer came, a friend insisted that he went with him for offering Salah (Prayer). He performed Wudu' (ceremonial ablution) and offered Salah. What is the ruling on this Salah which he performed in a state of Janabah (major ceremonial impurity)?

A: if one has an erotic dream and discharges semen, he must perform Ghusl (ritual bath following major ritual impurity). The Salah is invalid without bathing because of Janabah. Allah (Exalted be He) states: ﴿If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴾ .

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The fifth question of Fatwa no. 21683

Q: Your Honor, what is the legal way to distinguish between Maniy (sperm), Wadiy (a thick white secretion discharged after urination) and Madhy (thin white viscid fluid secreted due to erotic thoughts or desire).

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Should I perform Ghusl (ritual bath following major ritual impurity) if it is Maniy, or Wudu' (ablution) if it is Madhy or Wadiy?

A: Maniy is a white thick fluid discharged from the sexual organ after which there is a warm sensation. It is pure according to the soundest view. It is recommended that one cleans the garment whether by washing or scratching. Ejaculation of sperm resulting from sexual intercourse or a wet dream requires Ghusl. In the case of Maniy discharge without arousal such as sickness or cold, no Ghusl is due but only Wudu' (ablution).

Madhy is a white light fluid emanating out of the penis when a person fondles one's wife or when having erotic thoughts but without flowing and not followed by a warm sensation. Madhy is impure, therefore, one must wash the penis and testes then perform Wudu' and sprinkle water over the spots which were touched by it, whether on the body or the clothes.

Wadiy is a thick white fluid that appears on the penis after urination. It is impure and one must perform Wudu' after such discharge.

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Fatwa no. 16172

Q: Explain to me how a woman should wash her hair while performing Ghusl (ritual bath following major ritual impurity).

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Is washing all the hair Wajib (obligatory)? Is washing the entire scalp Wajib, as I sometimes feel pain when I wash all my head?

A: When performing Ghusl after menstruation, postpartum period, or Janabah (major ceremonial impurity related to seminal discharge), a woman must wash all her head by pouring water over it, or on the roots if the hair is plaited without having to undo it. (It was narrated by Um Salamah that she said: I said: O Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a Ghusl, after Janabah or menstruation? He (the Prophet) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.) Reported by Muslim. However, it is better to undo the plaited hair when performing Ghusl after menstruation or postpartum period to wash it with water and Sidr (lote tree/ lotus jujube), because of the many hadith on this matter.

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The second question of Fatwa no. 18173

Q 2: Is it permissible to wipe my head only when I perform Ghusl (ritual bath following major ritual impurity) as my hair is styled with a hairdryer?

It is worth mentioning that I loosen my hair to wash it all when I perform Ghusl after menstruation.

A: A woman should wash her head when making Ghusl. She should wash all her hair. However, she does not have to loosen her hair so as to avoid hardships. It is authentically reported in Sahih (authentic Book of Hadith) of Muslim , ﴾on the authority of Um Salamah (may Allah be pleased with her) who asked the Messenger of Allah, "I have braided hair, do I have to undo it every time I perform Ghusl?" He (peace be upon him) replied, "Rather it is sufficient for you to pour water over your head three times, then pour water all over your body, and you will be Tahir (ritually pure)."﴿

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The fourth question of Fatwa no. 16061

Q 4: when is it obligatory to perform Ghusl (ritual bath) of Al-Janabah (major ritual impurity)? Does flirting with wives such as foreplay, but without penetration, and touching without a barrier necessitate performing Ghusl or not?

A: It is necessary to perform Ghusl following major ritual impurity if Maniy (sperm/vaginal secretions that are released on orgasm) comes out due to sexual lust or during sleep when having a sexual dream, or due to penetration even if Maniy was not discharged. The Prophet (peace be upon him) said, ﴾If the two circumcised parts (i.e. male and female genitals) have been in touch with one another [through penetration], Ghusl (ritual bath) will become obligatory.﴿ There is another Hadith in which the Prophet (peace be upon him) said, ﴾If a man sits between the four limbs of a woman (i.e. takes the position of making sexual intercourse and there is penetration,

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Ghusl will become obligatory even if without the discharge of sperm.﴿ Moreover, ﴾Um Sulaym asked the Prophet of Allah (peace be upon him), "Is Ghusl necessary for a woman when she has a sexual dream?" He (peace be upon him) said, "Yes, if she sees the liquid (vaginal secretion)."﴿ (Agreed upon by Imams Al-Bukhari and Muslim). Liquid in the Hadith refers to Maniy but with regard to foreplay if it is not accompanied with ejaculation of Maniy, it will not require Ghusl.

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The first question of Fatwa No. (16105)

Q 1: I often awaken and find myself in a state of Janabah (major ritual impurity related to sexual discharge) without having a wet dream, i.e. without seeing a woman or girl in my dreams. Is this a case of Allah's mercy or that of Satan? Does it necessitate taking Ghusl (ritual bath following major ritual impurity)? We hope you will explain how this can be treated in light of the Qur'an and Sunnah.

A: Whoever awakens and finds a trace of semen must

perform Ghusl as it is due to a wet dream even, if one does not remember it. The Prophet (peace be upon him) said: (Ghusl is necessary upon seminal discharge.) (Asked by Um Sulaym (may Allah be pleased with her), Anas ibn Malik's mother, "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal seminal emission?)" The Prophet (peace be upon him) replied, "Yes, if she notices a discharge.") (Agreed upon by Imams Al-Bukhari and Muslim).

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The second question of Fatwa no. 16264

Q 2: My wife asks is it permissible to apply henna (a plant that produces a reddish-orange dye) while in a state of Janabah (major ritual impurity related to sexual discharge)?

A: It is permissible to apply henna while in a state of Janabah as it does not prevent the use of henna.

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The first, second, and third questions of Fatwa no. 16336

Q 1: Is it obligatory for a man when performing Ghusl (ritual bath following major ritual impurity) after a wet dream to do it in order from the head to toe, or is it enough to pour water over the whole body? Is it necessary to rub his body?

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A 1: it is recommended when performing Ghusl to purify oneself from Janabah (major ritual impurity related to sexual discharge) due to a wet dream, or otherwise, to perform Istinja' (washing the private parts with water after urination or defecation) first, perform Wudu', wash and pour water over one's head, and then pour water over the rest of the body three times. Pouring water over the entire body once is obligatory. If one has the intention to perform Ghusl and Wudu' together and makes sure that the water reaches every part of the body, it is sufficient and Wudu' is incorporated in the Ghusl.

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Q 2: After I perform Ghusl (ritual bath following major ritual impurity), my penis discharges a drop or two; is it Wajib (obligatory) in this case that I perform Ghusl again or it is sufficient that I wash my penis and make Wudu'?

A: If a person makes Ghusl then his penis discharges something, he has to make Istinja' (cleansing the private parts with water after urination or defecation) then Wudu' (ablution) but he does not have to remake Ghusl. The same applies even if it is only a little discharge as it nullifies Wudu'.

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Q 3: While performing Ghusl (ritual bath), I sometimes repeat it again, thinking that I did not wash some part of my body. What is the opinion of Your Eminence?

A: If a person doubts during Ghusl that they have missed some part of their body, they should remove this doubt and pour water all over the body, unless it is an obsession. However, if this doubt is after finishing Ghusl, it should be disregarded.

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Fatwa no. 16545

Q: What should a person do when he wakes up in the morning to find that he is in a state of Janabah (major ritual impurity related to sexual discharge)? Is it permissible for him to wear clean clothes before performing Ghusl (ritual bath following major ritual impurity)? Support your answer with the necessary proofs please.

A: If a person wakes up in the morning to find that he is in a state of Janabah i.e. he had a sexual dream and discharged Maniy (sperm secretions that are released on orgasm) while he was sleeping, it will be Wajib (obligatory) on him to make Ghusl. On the other hand, it is permissible for such a person to put on clean clothes before making Ghusl for Janabah is not a material Najasah (ritual impurity); it is only an immaterial one. Moreover, Maniy is Tahir (ritually pure), not Najis (ritually impure). However, it is Mustahab (desirable) to remove such Maniy by washing it if it is wet or rubbing it if it is dry for it is authentically reported that this was the way `Aishah (may Allah be pleased with her) would clean the clothes of the Prophet (peace be upon him).

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Fatwa no. 16577

Q: i woke up several times while in a state of Janabah (major ritual impurity related to sexual discharge), to find that the time of prayer was about to expire.

(Part No. 4; Page No. 145)

Should I have performed Tayammum (dry ablution) in order not to miss the congregational prayer, or should I perform Ghusl (ritual bath following major ritual impurity) even if the due time was missed?

A: You must perform Ghusl if you want to perform Salah, for Allah (Exalted be He) states: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces﴿ until His statement: ﴾If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴿ Therefore, you have to perform Ghusl even if it causes you to miss the due time of prayer, for you are excused for that. Indeed, Taharah (ceremonial purification) is a prerequisite for the validity of Salah. The Prophet (peace be upon him) stated: ("Allah does not accept the prayer of any of you if he invalidates his ablution until he performs ablution (anew).")

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The first question of Fatwa no. 16444

Q 1: how can a woman wash her hair during Ghusl (ritual bath following major ritual impurity)? I have continuous pain in my head and coldness worsens it. Can I wipe over my hair without letting the water into the scalp? Please advise.

A: A woman should wash her hair and the rest of her body in Ghusl, whether after Janabah (major ritual impurity related to sexual discharge), menstruation or postpartum period. If washing her hair causes harm

to her health, pain, or the doctor recommended her not to wash it, she should perform Tayammum (dry ablution) with dust. It is not permissible to wipe over it unless it is covered with a bandage due to an illness. In this case she can wipe over it, and it suffices for Tayammum.

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The second question of Fatwa no. 16524

Q 1: A young man who studies in Abha says that on Monday, he slept during the afternoon and had a sexual dream. He woke up and wanted to perform Ghusl (ritual bath following major ritual impurity) but could not because of the cold weather and cold water. He washed his private parts and offered Maghrib (sunset) Prayer then performed Wudu' (ablution) to offer `Isha' (Night) Prayer and offered the obligatory Prayers on Tuesday without performing Ghusl because the weather was still cold and because his body could not stand the cold water. After that he went to his family where the weather was hot then offered `Asr (Afternoon) Prayer there but also before he performed Ghusl. After that he performed Ghusl and offered Maghrib (Sunset) Prayer.

A: You have to repeat the Prayers you offered before performing Ghusl and seek Allah's Forgiveness for your past negligence.

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Fatwa no. 17067

Q: After taking Ghusl (full ritual bath), I wash my private parts then I wash my hand and perform Wudu' (ablution) for Salah (Salah). Later and after about five minutes, I feel that something else is discharged from me; what should I do in this case? What is the ruling if something comes out from the private parts after performing Ghusl and I do not wash it believing that it is part of Waswasah (insinuating thoughts from Satan). After finishing the Salah, I wash it because of the frequent insinuations that I have. Should I just perform Istinja' (cleansing the private parts with water after urination or defecation) in this condition or repeat Ghusl?

A: The secretion that comes out after having performed Janabah Ghusl (full ritual bath to cleanse of sexual discharge) does not affect the validity of the Ghusl. However, you have to clean yourself by performing Istinja' and then Wudu' (ablution) when needed for an act that necessitates having it, such as offering Salah and reciting the Qur'an from the Mus-haf (Qur'an, the Book) if the secretion is ascertained. But if the secretion is just insinuations, do not give it much attention. If the secretion is Maniy (sperm/vaginal secretions that are released on orgasm) due to frequent lust, you must perform Ghusl.

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The third question of Fatwa no. 16012

Q 3: Should a person perform Ghusl (ritual bath following major ritual impurity) if he feels Maniy (spermatic fluid) that is not discharged? If blood is unintentionally exuded out of the nose of a fasting person while wiping it, should he make up for this day?

A: Scholars held different opinions with regard to the obligation of performing Ghusl in case a person feels Maniy that is not discharged upon having a desire. However, a person should not perform Ghusl, except if the Maniy is discharged for the Prophet (peace be upon him) said, "If the water gushes out, then perform Ghusl." (Related by Ahmad). On the other hand, Sawm (fasting) is not nullified when blood is unintentionally exuded out of the nose of a fasting person while wiping it, as the blood is unintentionally emitted.

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The first question of Fatwa no. 16855

Q 1: I woke up to perform the Fajr (Dawn) Prayer, but I found myself Junub (in a state of major ritual impurity). I am not married, and I live with my family. I was embarrassed to perform Ghusl (ritual bath following major ritual impurity) in the early morning, as the house is very small, so I performed Tayammum (dry ablution) and I led my family in congregational Salah (Prayer). What is the ruling on

my Salah and theirs?

A: It is not permissible for a Muslim to offer Salah while they are Junub, whether by a sexual dream or any other way, until they perform Ghusl, according to Allah's saying, (If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).) It is not permissible to perform Tayammum if there is water. Embarrassment is not an excuse that allows Tayammum. The fact that you led people in Salah while you are Junub is a great mistake. Your Salah is invalid, as you offered it while knowing you are not Tahir (ritually pure). You should perform Tawbah (repentance to Allah) and repeat this Salah. As for the Ma'mums (people being led by an Imam in Prayer), if they knew this fact only after Salah, their Salah will be valid.

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The first question of Fatwa no. 16953

Q 1: is it permissible for the Junub (in a state of major ceremonial impurity) to offer Sujud-ul-Tilawah (Prostration of Recitation)? Is one who does not recite the Qur'an in other than Salah (Prayer) sinful?

A: It is impermissible for the Junub to recite the Qur'an until Ghusl is performed. It is narrated on the authority of `Ali (may Allah be pleased with him), that he said, (The Prophet (peace be upon him) was never kept from reciting the Qur'an

except for Janabah (major ceremonial impurity).) Related by Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and its Sanad (chain of narrators) is good. According to another wording, (The Prophet (peace be upon him) used to recite the Qur'an to us as long as he was not in a state of Janabah.)

And the one who does not recite the Qur'an in other than the Salah is not sinful.

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Fatwa no. 17301

Q 1: There is a woman who experiences pain in the head whenever she washes her hair during Ghusl (ritual bath following major ritual impurity), especially that her hair is very thick. is her Ghusl complete if it is done with the exception of the head?

A: A person who is Junub (in a state of major ritual impurity) should wash their whole body to achieve Taharah (ritual purity). If there is part of the body that is harmed by water, and it is covered by a bandage or so, they can wipe over the bandage. If it is not covered by a bandage, they should perform Tayammum (dry ablution).

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Q 2: While I was performing Ghusl (ritual bath following major ritual impurity) in the middle or at the end of it, I accidentally touched the `Awrah (private parts of the body that must be covered in public). What should I do in such a case? Should I repeat the Ghusl, or complete it and just repeat the Wudu' (ablution)?

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A: Anyone who touches his private parts while making Ghusl, should offer Wudu' after finishing Ghusl.

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Fatwa no. 17344

Q: My problem is that i discharge Maniy (vaginal secretions that are released on orgasm) five or six times a day, and i perform Ghusl (ritual bath following major ritual impurity) twice a day, so that i offer two Salahs (Prayers) with the same Wudu' (ablution). However, i heard that my Salah is invalid. I had a severe cold that lasted for four months, and I still suffer from it. I do not know whether I should perform Ghusl for every Salah or only every morning?

A: If Maniy is ejaculated with lust, you should perform Ghusl for every time it happens, and Salah will be invalid without Ghusl in this case. However, if it is not ejaculated with lust, it necessitates Istinja' (cleansing the private parts with water) and Wudu' only, according to the saying of the Prophet (peace be upon him), ﴿If you jet the Maniy, you should perform Ghusl; but if it only flows, you do not have to perform Ghusl.﴾ (Related by Ahmad). Its origin is mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). However, if Maniy is ejaculated from a sleeping person, they should perform Ghusl anyway.

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The second question of Fatwa no. 17618

Q 2: is it permissible for a person who is Junub (in a state of major ritual impurity) to recite the Qur'an even if to himself?

A: It is not permissible for a Junub person to recite the Qur'an until he ends the state of Janabah; because nothing prevented the Prophet (peace be upon him) from reciting the Qur'an except for Janabah (major ritual impurity related to sexual discharge).

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The second question of Fatwa no. 17713

Q 2: Sometimes, i perform Ghusl (ritual bath following major ritual impurity), but in the morning i find some discharge. Should I perform Ghusl again?

A: Any vaginal secretion nullifies Wudu' (ablution). Thus, you are obligated to perform Istinja' (washing the private parts with water) and then perform Wudu'. You do not have to perform Ghusl again, because what necessitates Ghusl is Maniy (sperm that is released on orgasm) if it is discharged with passion.

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The third question of Fatwa no. 17762

Q 3: while having a wet dream, a man began to ejaculate when he awakened and tried to hold it back. After half an hour or less, he got up. What is the legal ruling in this regard?

A: If the case is as mentioned, he must perform Ghusl (ritual bath following major ritual impurity), for the semen had already come out. Indeed, stopping the remaining amount has no affect on the legal ruling.

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The first question of Fatwa no. 17775

Q1: If one is junub (in a state of major ceremonial impurity) on Friday then performs Ghusl (ritual bath following major ritual impurity) to end the state of janabah (major ritual impurity related to sexual discharge), should one perform the Ghusl for Friday Prayer as well? If one must perform Ghusl twice, should one do it with one or two intentions or should he combine the two? Should there be an interval between the two Ghusl, that is, should one dry off after the first Ghusl then begin the second Ghusl?

A: Ghusl (bath following major ceremonial impurity) is sufficient for Ghusl for Friday Prayer because Ghusl for Friday Prayer is meant to clean and remove the bad odors of the body and this purpose is achieved through Ghusl (bath following major ceremonial impurity). However, it is permissible to combine the two intentions for greater reward.

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The fourth question of Fatwa no. 18414

Q 4: What is meant by Ihtilam (sexual dream)? Do only married women experience it?

A: Both men and women can experience Ihtilam at any age. It is one of the signs of puberty. If a woman experiences Ihtilam by ejaculating Maniy (vaginal secretions that are released on orgasm), she should perform Ghusl (full ritual bath) following major ritual impurity. It was authentically reported from `Aishah (may Allah be pleased with her) that (the Messenger of Allah (peace be upon him) was asked about a man who notices wet discharge but does not remember that he has experienced Ihtilam, so he said that he should perform Ghusl. When he was asked about a man who remembers to have experienced Ihtilam but does not notice wet discharge, he said that he does not have to perform Ghusl. Um Sulaym said, 'O, Messenger of Allah! Does a woman have to perform Ghusl if she experiences the same?' He said, 'Yes, if she sees the wet discharge (i.e. Maniy), for women are counterparts of men.') (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] except Al-Nasa'y) It was also mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) (on the authority of Um Salamah (may Allah be pleased with her) that Um Sulaym said, 'O, Messenger of Allah! Allah is not shy of (telling you) the truth. Does a woman have to perform Ghusl if she experiences Ihtilam?'

He said, 'Yes, if she sees wet discharge.')

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Fatwa no. 18403

Q 1: A person intended to observe voluntary Sawm on Thursday, for example. he slept after having Suhur (pre-dawn meal before the Fast), but on the next day he found himself in a state of Janabah (major ritual impurity related to sexual discharge) and did not find water at home. There was water in the Masjid (mosque) which was nine kilometers away. This long distance presented no problem; the problem was his fear that his father might need him during the period he took to go to the Masjid and ask him where he was, why he went there, and might even prevent him from going. He, thus, did not perform Ghusl (ritual bath following major ritual impurity) that night and did not observe Salah (Prayer) for a whole day. On the next day, he performed Ghusl without his father's knowledge and made up for the Salah he missed the day before. Is his Sawm valid or not?

A: Anyone in a state of Janabah must perform Ghusl. It is not lawful to delay Ghusl until after the prescribed time of Salah elapses. The possibility that his father might scold him was not an excuse

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for delaying Ghusl as long as he was able to use water. His Sawm, on the other hand, is valid, but he is a sinner for delaying Salah beyond its prescribed time. He should make Tawbah (repentance to Allah) and ask Allah's Forgiveness for what he did.

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Q 2: A person used to recite the Qur'an daily from Al-Mus-haf. One night he found himself Junub (in a state of major ritual impurity) and he feared that his father, as in the first question, would know if he were to perform Ghusl (ritual bath following major ritual impurity). Is he to blame for touching the Book of Allah? What is the Kaffarah (expiation) for this, bearing in mind that he never missed a day without reciting Qur'an unless there was no water?

A: it is not permissible for the Junub to touch the Qur'an or to recite it until he performs Ghusl. He who touches or recites it while being Junub should perform Istighfar (seeking forgiveness from Allah) and Tawbah (repentance to Allah).

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The second question of Fatwa no. 18452

Q 2: is Ghusl (ritual bath following major ritual impurity) for having a sexual dream the same as Ghusl for Janabah (major ritual impurity related to sexual discharge)?

A: Yes, Ghusl for having a sexual dream is the same as Ghusl for Janabah i.e. after having sexual intercourse. Consequently, Rukns (integrals) and Sunan (supererogatory acts of worship following the example of the Prophet) of Ghusl are the same in both cases when Maniy (sperm secretions that are released on orgasm) is discharged.

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The second question of Fatwa no. 18641

Q 2: A person may wake up and find Maniy (sperm/vaginal secretions that are released on orgasm) on their underwear, but they are not certain whether they had a wet dream or not. Should they complete their Sawm (Fast)?

A: If a person finds traces of Maniy on their clothing, they are obligated to perform Ghusl (ritual bath following major ritual impurity) even if they do not remember whether they had a wet dream or not. This is based on the Hadith reported by Um Salamah (may Allah be pleased with her), who said: ﴾ Um Sulaym (may Allah be pleased with her) said: O Messenger of Allah! Verily, Allah does not feel shy to tell the truth. If a woman has a wet dream, is she obligated to perform Ghusl? He replied: Yes, if she notices discharge.﴿ (Agreed upon by Al-Bukhari and Muslim). Thus, the Prophet (peace be upon him) made noticing traces of discharge, that is Maniy, a condition necessitating Ghusl. Accordingly, one should continue their Sawm and it will be valid.

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The sixth question of Fatwa no. 19773

Q 6: What should a soldier do if he has a wet dream and then goes directly to an accident scene just before the Fajr (Dawn) Prayer and fears lest the time of the Fajr should pass?

A 6: Whoever has Janabah (major ceremonial impurity related to seminal discharge) due to a wet dream or the like is not permitted to offer Salah (Prayer) except after Ghusl (ceremonial bath following major ceremonial impurity) even if he fears that the due time should expire.

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This is true if water is available for him and he can use it. Allah (Exalted be He) states: ﴾If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body).﴿ If water is not available or he cannot use it, he should perform Tayammum (dry ablution) and offer Salah.

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The first question of Fatwa no. 19952

Q 1: what are the cases which make it obligatory on a woman to perform Ghusl (ritual bath following major ritual impurity)?

A: A woman should perform Ghusl after sexual intercourse with her husband, even if without ejaculation; the mere penetration necessitates Ghusl. Likewise, Ghusl is due following a sexual dream accompanied with the discharge of Maniy (sperm/vaginal secretions that are released on orgasm) or the end of menstrual or postpartum bleeding.

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The first question of Fatwa no. 19930

Q 1: how do we perform Ghusl (ritual bath following major ritual impurity)? Is there a Hadith about a special Salah (Prayer) after Ghusl?

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A: First, Ghusl is performed in two ways: complete and sufficient. The complete form includes the obligations and the desirable things, which is the way that the Prophet (peace be upon him) performed it. A person should intend to remove Janabah (major ritual impurity related to sexual discharge), say "In the Name of Allah", wash their hands thrice, and then wash their private parts with the left hand and clean the left hand with dust, water and soap, or any other detergent. Then, they should perform Wudu' (ablution), wash their hair with water, pour water three times over their head, starting with the right side of the body and then the left side, and then pour water over the whole body.

The sufficient form includes the intention to remove Janabah then mentioning the Name of Allah, making Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), and then pouring water over the whole body.

Second, there is no special Salah after Ghusl, as no such Salah was authentically reported from the Prophet (peace be upon him). As for offering two Rak`ahs (units of Prayer) after Wudu', this was authentically reported from the Prophet (peace be upon him).

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The twelfth question of Fatwa no. 18612

Q 12: is the Wudu' (ablution) included in Ghusl (ceremonial bath following major ceremonial impurity) sufficient to perform Salah (Prayer)?

(Part No. 4; Page No. 160)

Does Salah become Batil (null and void) if the toes are turned up during prostration?

A: Firstly, if one performs Ghusl intending to purify oneself from the major ceremonial impurity, the major as well as the minor ceremonial impurities are lifted together as the minor ceremonial impurity is incorporated in the major one. As to whether Wudu' done during Ghusl is sufficient to perform Salah or not, it is definitely acceptable, because he performs Wudu' during his Ghusl.

Secondly, the toes are of the seven bodily parts specified in the narration by Ibn `Abbas (may Allah be pleased with them) who said that Allah's Messenger (peace be upon him) stated, (I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet (peace be upon him) pointed towards his nose, both hands, both knees, and the toes of the feet.) (Agreed upon by Al-Bukhari and Muslim).

Accordingly, if one's toes are turned up intentionally during prostration, the Salah becomes Batil. If done forgetfully, the Raka`h in which they were turned up should be made up along with Sujud-ul-Sahw (Prostration of Forgetfulness) whether the person is an Imam or performs Salah individually. As for the Ma'mum (a person being led by an Imam in Prayer) other than the latecomers, he should make up for it after the Imam pronounces Taslim (salutation of peace ending the Prayer) and no Sujud-ul-Sahw is required. As for the latecomer, he is required to make up for it and perform Sujud-ul-Sahw.

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The third question of Fatwa no. 20321

Q 3: What should I do when I wake up and find traces of Maniy (spermatic fluid) on my clothes; should I perform Ghusl (ritual bath following major ritual impurity) and wash my clothes or only rub its traces after they are dry?

A: You must perform Ghusl. According to the authentic Sunnah, it is recommended to wash your clothes although it is sufficient to scrape the traces of Maniy off. However, washing the clothes is better and cleaner.

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The second question of Fatwa no. 20353

Q 2: If someone becomes in a state of Janabah (major ritual impurity related to sexual discharge) at night; will it be permissible for him to delay performing Ghusl (ritual bath following major ritual impurity) until dawn?

A: If someone becomes in a state of Janabah at night, it will be permissible for him to sleep without performing Ghusl until the time of Fajr (Dawn) Prayer is due. The Salah (Prayer) will not be valid until major and minor ritual impurities are removed. However, it is an act of Sunnah to perform Wudu' (ablution) before sleeping to lighten the state of major Janabah. `Aishah (may Allah be pleased with her) said that ﴾Whenever the Messenger of Allah wanted to sleep while in a state of Janabah, he would wash his penis and perform Wudu'

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as that performed for Salah.﴿ (Agreed upon by Al-Bukhari and Muslim). It is also related by Al-Bukhari and Muslim on the authority of Ibn `Umar (may Allah be pleased with them both) ﴾that `Umar ibn Al-Khattab asked the Prophet (peace be upon him) saying, "Is one of us permitted to sleep in a state of Janabah?" He (the Prophet) said, "Yes, after performing Wudu'."﴿ But if one makes Ghusl before sleeping, this is preferable to be in a state of perfect Taharah (ritual purification).

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The first question of Fatwa no. 20514

Q 1: what is the ruling on the following three cases: a man having discharge of Maniy (sperm) with desire, and another having discharge of Maniy without desire, and the third having desire without discharging Maniy?

Who among these should perform Ghusl (ritual bath following major ritual impurity)?

A: The first person should perform Ghusl while the second should perform Istinja' (cleansing the private parts with water) and Wudu' only. On the other hand, the third person

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does not have to perform Ghusl or Wudu' as nothing was discharged from him.

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The third question of Fatwa no. 20628

Q 3: A man had a sexual dream and suddenly woke up thinking that he did not discharge semen. Then he made Wudu' (ablution) and performed Fajr (Dawn) Prayer. At the time of Zhuhr (Afternoon) Prayer, he found a drop of semen on his clothes. What should he do in this case? Is he obliged to make up for Fajr (Dawn) Prayer and if so how can he make up for it?

A: anyone who wakes up and finds his clothes wet and is sure that this is because of Maniy (semen), he has to perform Ghusl (ritual bath following major ritual impurity). However, if he does not see the traces of Maniy until after performing Salah, then he has to perform Ghusl and repeat the Salah which he offered before making Ghusl. Likewise, if he is not sure that this drop is seminal discharge, then there will be nothing due on him and his Salah will be valid.

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The fourth question of Fatwa no. 20770

Q 4: should I perform Wudu' (ablution) after Ghusl (ceremonial bath following major ceremonial impurity)?

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Sometimes during Ghusl or when I put on my clothes, it happens that I touch my private parts? Should I perform Wudu' again in such cases?

A: It is an act of Sunnah for the Junub to perform Wudu' first then offer Ghusl, as this was the manner of the Prophet (peace be upon him). If one intends to remove the major and minor ceremonial impurity by washing the whole body, it is sufficient, as the Prophet (peace be upon him) stated, ❨The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.❩ If however Wudu' was not performed before Ghusl and one does not intend to perform Wudu' while performing Ghusl, then he will have to offer Wudu' after Ghusl. The same applies in the case of touching the genitals during Ghusl, in which case he should repeat the Wudu' invalidated by touching the genitals.

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The second question of Fatwa no. 20830

Q 2: sometimes drops of semi-seminal fluid come out during performing Wudu' (ablution). Am I obliged to perform Ghusl (ritual bath following major ritual impurity) in this case? Or is it sufficient to perform Wudu' (ablution), bearing in mind that this discharge is not preceded with intercourse or kissing of the wife?

A: If this is a seminal discharge, you have to perform Wudu', because it is not strongly flowing or coming out as a result of lustful desire such as kissing, looking or thinking about intercourse or having sexual intercourse.

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Therefore, Ghusl is not obligatory in this state.

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The first question of Fatwa no. 20867

Q 1: Once, while I was in the desert, i woke up to perform Fajr (Dawn) Prayer and made Wudu' (ablution) and offered Salah. Then, one hour before the time of Zhuhr (Noon) Prayer, i discerned that i had a sexual dream the previous night, but there was no water at that time. Accordingly, I made Tayammum (dry ablution) and repeated Fajr Prayer. It is worth mentioning here that I knew that water will be available after Zhuhr (Noon) Prayer. When water became available, I performed Wudu' but not Ghusl (ritual bath following major ritual impurity) out of my ignorance and I performed Zhuhr (Noon) and `Asr (Afternoon) Prayers. Is there any sin on me? May Allah bless you! It should be mentioned that I do not know when I performed the first Ghusl after that event. May Allah reward you with the best!

A: Your Wudu' for the Fajr, Zhuhr and `Asr Prayers does not suffice you as far as removing the major impurity is concerned. It does not make the prayer valid even if you did not know that you were Junub when you were performing Wudu' because you later discerned that you performed your prayer without being ritually pure. It is well known that Janabah is only removed by making Ghusl or Tayammum in case of absence of water or the inability to use it. Likewise, the same ruling applies to your Tayammum to repeat Fajr Prayer one hour before the time of Zhuhr and after you knew that

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you had a sexual dream and that water will be available after the Zhuhr Prayer. It does not suffice you in this state or remove the state of Janabah. Furthermore, the time of Fajr Prayer was over, and you are entitled to offer it at the time you remembered that you had a sexual dream. There is nothing wrong with delaying offering Fajr Prayer a little for the sake of making Ghusl to be in a state of perfect Taharah (ritual purification). Therefore, you have to repeat Fajr, Zhuhr, and `Asr Prayers after being ritually pure from the major and minor impurity. As for the Prayers you performed afterwards and before making Ghusl which you can not remember their number, it is preferable for you to repeat the prayers you think you offered while being Junub after performing Wudu' or making Ghusl if you were Junub, for you are excused due to your ignorance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth section of the first question of Fatwa no. 21672

Q: It is stated in the book Kashf-ul-Ghummah (Removing Distress) that the Prophet (peace be upon him) used to perform Salah (Prayer) wearing the garment which he sometimes wore while having intercourse or sweating in it. He used to scrub the traces of Maniy (sperm) that he might discern on his garment, then would offer Salah in this garment. At other times, he (peace be upon him) would wash it with water then go out to perform Salah in it.

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A: It is related on the authority of Mu`awiyah (may Allah be pleased with him) that he said: I asked Um Habibah whether the Prophet (peace be upon him) offered Salah wearing the same garment which he wore during intercourse. She said, "Yes, if it had no traces of impurity." Related by Imam Ahmad, Abu Dawud, Al-Nasa'y and Ibn Majah.

It is also authentically narrated on the authority of `Aishah (may Allah be pleased with her) that she said, ﴾The Messenger of Allah (peace be upon him) used to wash the Maniy, and then go out for Salah in that very garment and I saw the mark of washing on it.﴿ Related by Al-Bukhari and Muslim. Muslim also narrated from her, ﴾I used to thoroughly rub it (sperm) off the garment of the Messenger of Allah (peace be upon him), then he would pray in it.﴿ According to another narration by Muslim: ﴾I would scrub it [sperm] off his garment with my nail when it had become dry.﴿ Hence, the rulings designated by these Hadith are correct concerning the purity of Maniy, and that there is no harm if its traces remain on the garment when offering Salah, but it is preferable to wash it if it is wet or scrub it if it is dry. Praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 19898

Q 4: a man woke up to find himself Junub (ceremonially impure) and the time for Fajr (Dawn) Prayer was about to expire. What should he have done?

A: Whoever wakes up in a state of Janabah (major ceremonial impurity related to seminal discharge), must perform Ghusl even if it means he will miss offering prayer on time. After performing Ghusl, one can offer Salah even if its due time is over, as one is excused based on the Prophet's statement, (If a person misses a Salah because they sleep or forget, they should offer it when they remember, as there is no other Kaffarah (expiation) for it. He (peace be upon him) then recited Allah's saying, (and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.)) (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 19281

Q 2: my wife has vaginal discharges from time to time. must she perform Ghusl whenever she has such discharges?

A: A woman has to only perform Wudu' (ablution) when discharges come out from her vagina and she does not need to perform Ghusl (ritual bath following major ritual impurity) provided that she is not in the time of her menses,

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as such discharges are regarded as a minor ritual impurity.

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Tayammum

Fatwa no. 20615

Q: I have been afflicted with allergy lately, which caused me asthma. I have undergone several medical diagnoses by general practitioners and specialists, but I have not gotten better. This led me to travel to the city of Blida, located near Algiers to visit a medical specialist there. Through the medical examinations, it was found that I am afflicted with allergies. The physician treating me gave me some advice to avoid the allergy being aggravated. Among the guidelines offered by my physician is that I have to avoid using water in Ghusl (ritual bath following major ritual impurity) after intercourse. He advised me to resort to Tayammum (dry ablution) instead of Ghusl. Thus, I would be grateful if you could tell me how to perform Tayammum after intercourse. May Allah guide you to what is good for you!

A: If the reality is as you have mentioned that the use of water for Ghusl after intercourse and other major ritual impurities may do you harm, you should perform Tayammum with pure earth. If the use of water harms some parts of your body, you should wash the sound parts with water and perform Tayammum for the other parts of the body. As for the way you can perform Tayammum, you should have the intention to perform Tayammum, then mention the Name of Allah and strike pure earth with your hands to then rub your face with the inner surface of your fingers and the back of your hands with the inner surface of your hands.

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The first question of Fatwa no. 18411

Q 1: If the time of Zhuhr (Noon) Prayer is due when I am in a place where there is no water, will it be permissible for me to perform tayammum (dry ablution) and perform Zhuhr Prayer at its due time though I am sure that water will be available at the time of `Asr (Afternoon) Prayer, or do I have to postpone the performance of Zhuhr Prayer to the time of `Asr Prayer. Give us the ruling on this question, may Allah bless you for it!

A: If the time of Zhuhr Prayer is due and you are in your homeland and there is no water, you should perform Tayammum and pray. Moreover, you should not miss the time of the prayer to wait for water, as Allah (Exalted be He) says, (and you find no water, perform Tayammum) Also, performing the prayer at its due time is given priority over waiting for water to perform Wudu' (ablution).

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The second question of Fatwa no. 18356

Q 2: All praise be to Allah Alone! May peace and blessings be upon the Last Prophet!

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To proceed;

The Permanent Committee for Scholarly Research and Ifta' have reviewed what was raised to His Eminence the General Mufti from His Eminence the Chairman of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in Jeddah, referred to the Committee from the Secretariat General of the Council of Senior Scholars with the number (5382), dated on 12/11/1416 A.H., in which the questioner imposes the following question:

on journeys young people take some water for drinking. Such water may be more than they need for drinking. Is it permissible for them to perform Tayammum (dry ablution)? If they find no water, do they have to search for water in the surrounding areas or send one of them to a neighboring town to bring some water though such practice entails some hardships? Or is it permissible for them to perform Tayammum?

A: If the water is far away from them and the water they have is not enough for their drinking and Wudu' (ablution), they can perform Tayammum and use the water they have for drinking. Allah knows best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18419

Q 4: what is the ruling on performing Tayammum (dry ablution) on a sheet or on stones?

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A: A person can perform Tayammum by striking anything which has pure dust with their hands. If a sheet or a stone has pure dust, it will be valid for a Muslim to perform Tayammum on it.

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The second question of Fatwa no. 16356

Q 2: I spent a night in the house of a friend of mine who works as an Imam in a mosque. He awakened me to offer Fajr (Dawn) Prayer after the Adhan (call to Prayer). The time for Iqamah (call to start Prayer) was due and people were waiting for the Imam to lead them in the Prayer. I was Junub (in a state of major ritual impurity). It was not possible for him to leave me alone in his house with his wife as it is prohibited to have Khulwah (being in privacy with a member of the opposite sex) with his wife. Also, there was not enough time to wait for me until I performed Ghusl (ritual bath following major ritual impurity); so we went together to the mosque. Out of my shyness I could not tell him that I was Junub, so I performed Tayammum (dry ablution) out of his sight and offered Fajr Prayer with the congregation. Before Zhuhr (Noon) Prayer, I performed Ghusl. This happened several days ago. Is what I did legally valid? If it is not legally valid, what should I do now?

A: offering Fajr Prayer after Tayammum despite the availability of water is invalid. You have to repeat that Fajr Prayer. Also, your shyness of your friend in that situation is not a legally favorable shyness.

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The third question of Fatwa no. 17628

Q 3: a friend of mine suffers from rheumatism. When he offers Salah he uses hot water and when he prays at work he performs Tayammum (dry ablution) due to the unavailability of hot water there; is the Salah he performs with Tayammum valid?

A: It is not permissible for your friend to offer Salah with Tayammum at work, as he can easily get hot water by returning home or by any other means.

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The second question of Fatwa no. 17575

Q 2: There is a school in which one thousand and two hundred students are enlisted. In this school there is a big tank which provides the school with water the whole school year, but those responsible for the tank lock the tank under the pretext that water will run out if students perform Wudu' (ablution) from the water of the tank. When the time of Zhuhr (noon) Prayer is due, the students perform Tayammum (dry ablution) and offer Salah on the roof of the tank. Is the Salah performed by those students for the past eight months valid or

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what should they do? Give us the ruling on this question, may Allah bless you for it!

A: The Salah performed by those students through Tayammum is not valid, as water is available in the place where they live. it is worth mentioning that Tayammum is permissible in the absence of water or when a person is unable to use it. If such students are prevented from using the water in the tank, they can easily get water from any other place in the town where they live.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 15835

Q 1: Is performing Tayammum (dry ablution) not to miss the time of prayer permissible? Does performing Tayammum with no excuse invalidate Wudu' (ablution)? Is the Prayer performed through Tayammum with no excuse valid?

A: If water is available, it must be used for purification even if a person fears missing the Prayer time. It is not permissible to perform Tayammum except when there is a legal excuse because of which a person is unable to use water such as an illness or fear of thirst. This is because Allah permits Tayammum only when water is unavailable or when a person is unable to use water. If a person performs Tayammum when water is available and there is no legal excuse for doing so, his Prayer will be invalid due to him missing one of the conditions of the validity of Prayer, which is Taharah (ritual purification).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14088

Q: i found myself in a state of legal impurity in the morning and did not find water, should i perform Tayammum (dry ablution) twice, once for Ghusl (ritual bath following major ritual impurity), the other for Wudu' (ablution)? Or will it be enough to perform Tayammum only once? Give us the ruling on this question, may Allah reward you with the best!

A: If a person is in a state of both major and minor ritual impurity and there is no water, he can perform Tayammum only once for both states of ritual impurity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14876

Q: Is it permissible for a person who is Junub (in a state of major ritual impurity) to follow the funeral and offer the funeral prayer through performing Tayammum (dry ablution)? Please note that if he goes to have a bath, he may miss the funeral prayer with the congregation? Also, what is the ruling on a person who followed a funeral and offered the funeral prayer through performing Tayammum when he had been Junub?

A: Purification is a condition for the validity of offering the funeral prayer. It is not valid for a person to

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perform Tayammum as long as water is available and one is able to use it. If a person does not have the time to have a bath and offer the funeral prayer with the congregation, he can have a bath and offer the funeral prayer after the dead is buried during a period not more than a month after burial. As for following the funeral, a Muslim can do so even if he is Junub and he will not be considered sinful.

As for the question that you offered the funeral prayer through performing Tayammum when water was available, you have to ask Allah's forgiveness for doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 14190

Q: i found myself Junub (in a state of major ritual impurity) in the morning and did not find water, so i performed Tayammum (dry ablution). Should i perform Tayammum once more? if i perform it once, will it be sufficient or not? May Allah bless you for it!

A: If you search for water but do not find it or you are unable to reach it and you fear that you may miss the time of a particular prayer, you can perform Tayammum. The way to perform Tayammum is to strike the pure earth with your hands once then rub your face with the palms of your hands and the surface of your right hand with the palm of your left hand, and the surface of your left hand with the palm of your right hand. This is because Allah (Exalted be He) says, (But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.)

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The second question of Fatwa no. 18733

Q 2: If a person finds in the morning that he is Junub (in a state of major ritual impurity) and finds no water to offer the Fajr (Dawn) Prayer, will it be permissible for him to perform Tayammum (dry ablution)?

A: If a person who is in a state of major ritual impurity is in a place where there is no water and he can not get water from any other place, he can perform Tayammum and offer the Prayer, as Allah (Exalted be He) says, (and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.)

However, if he is in a populated area and can search for water and get it, he has to perform Ghusl (ritual bath following major ritual impurity), as Tayammum will not be sufficient.

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The third question of Fatwa no. 20514

Q 3: A person performed Tayammum (dry ablution) and offered a particular prayer and the time of the following prayer was due, would it be permissible for him to offer the following prayer by the same Tayammum or should he perform Tayammum once more?

A: As legally fixed, tayammum is nullified by what nullifies Wudu' (ablution). Tayammum is not nullified by the end of the due time of the prayer for which he performed Tayammum. Thus, he can offer more than one prayer as long as he has not done any of the acts that nullify Wudu'.

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The first question of Fatwa no. 20239

Q 1: is it permissible for me to perform Tayammum (dry ablution) when i am in my pastureland although i have some water to drink and my village is one kilometer or more away?

A: It is not permissible for you to perform Tayammum to offer Prayer in such a case as the distance to the place where water is available is close and there is no difficulty in going to bring some water and the due time of prayer is not missed by going to bring water from your village. Moreover, you can provide yourself with enough water for your drinking and Wudu' (ablution) if you fear the loss of any of the cattle you pasture, by using the tools that make it easy for you to have enough water.

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Fatwa no. 20065

Q: Respected shaykh, we sometimes leave the city of Riyadh to the desert to spend some days for fun. We have more than one car on which we carry a tank or more of water to use it for drinking, cooking, washing dishes, etc. In the evening, we camp in a place which is twenty kilometers or more or less away from the nearest place where water is available. Some of us perform Tayammum (dry ablution) to offer the Salah under the pretext that the water we have is only used for drinking, cooking, washing dishes, etc, whereas others perform Wudu' with water, saying that water is available and any of us can go by car to get water from the nearest village or the nearest petrol station at any time. Also, we shorten the Prayers and combine the `Isha' (Night) Prayer with the Maghrib (Sunset) Prayer and the Zhuhr (Noon) Prayer with the `Asr (Afternoon) Prayer though we stay in the same place for more than one prayer; for example, we may stop at a place before the Maghrib Prayer and leave it after

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the Fajr (Dawn) Prayer. Also, we may stop at a place before the Zhuhr Prayer and leave it after the `Asr Prayer and so on.

Respected shaykh, the question is: Is it permissible for us in such a case to perform Tayammum to offer Salah? Also, is it permissible for us to shorten the four Rak`ah Prayer into two Rak`ah Prayer or to combine the Maghrib Prayer with the `Isha' Prayer or the Zhuhr Prayer with the `Asr Prayer though the distance to our home city, Riyadh, is most probably more than one hundred kilometers. If there is a distance for shortening the Prayers, we will be grateful if you could mention it. May Allah reward you with the best for it! May Allah prolong your lifespan and make your knowledge a benefit for all Muslims!

A: Allah (Glorified be He) has made tayammum an alternative for water when it is not available or difficult to get, or when one is unable to use water because of an illness or any other legal excuse. Also, Allah has made it obligatory to use water for Wudu' when water is available and not difficult to get, as Allah (Exalted be He) says, ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴾

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Since you can get water for your Wudu' and your personal needs such as drinking and other needs from the villages and the stations you pass by on your way and which are no more than twenty kilometers away from you, it is obligatory for you to use water for Wudu' and it is not permissible for you to perform Tayammum instead, as Tayammum will not be sufficient for you to perform the

Salah. This is because you are like those who have water as you can get the water by your cars, so you are not permitted to perform Tayammum in such a case. The person who is permitted to perform Tayammum is one who is almost sure that he will not find water if he searches for it or a person who fears death by searching for water or fears that he may miss the due time of a particular prayer. the distance that allows the shortening of Prayers is eighty kilometers, as agreed upon by the Jumhur (dominant majority of scholars). Consequently, it is permissible for you to shorten the Prayers by shortening the four Rak`ah Prayers into two Rak`ah ones and combining the Zhuhr Prayer with the `Asr Prayer and the Maghrib Prayer with the `Isha' Prayer at the due time of any of the two prayers of each group.

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Fatwa no. 20225

Q: One morning, I woke up and found myself Junub (in a state of major ritual impurity) while I was sick. i could not perform Ghusl (ritual bath following major ritual impurity) and the Fajr (Dawn) Prayer time became due, so i performed Tayammum (dry ablution) intending a ritual bath. I offered the Salah with the congregation. When the time of Zhuhr (Noon) Prayer becomes due, should I perform Tayammum, intending a ritual bath or intending Wudu' (ablution)? Also, is it permissible for me to stay in the mosque or not?

A: You have to get purified from both major and minor ritual impurities by using water. If you are unable to get purified by using water and there is no one to help you get purified by using water, you can perform Tayammum intending purification from both major and minor ritual impurities and then offer Salah. Also, if you have the desire to stay in the mosque, it will be permissible for you to do so.

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Fatwa no. 20282

Q: All praise be to Allah! May peace and blessings be upon the Last Prophet! To proceed;

The Permanent Committee for Scholarly Research and Ifta' has reviewed what was raised to His Eminence the General Mufti from Lieutenant Colonel Hasan ibn Husayn

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Al-Asmary, an officer in charge of the religious affairs in the Hospital of Al-Ta'if and Al-Huda, referred to the Committee from the Secretariat General of the Council of Senior Scholars under the number of (1476), dated on 19/2/1419 A.H., in which the questioner imposes the following question:

A patient whose name is (...) receives medical treatment in the Medical Rehabilitation Center in Al-Rihab reported that he had been afflicted with inflammation in his hand because of Tayammum (dry ablution). We charged the consultant of preventive medicine with the task of meeting the patient to examine him. The consultant sent us the enclosed report in which he stated that the patient suffers from quadripartite paralysis and uses his left hand only for performing Tayammum, but since his fingers are bent in the direction of the palm of his hand, some atoms of dust get under his fingernails and remain for a long period of time, a matter that causes a fungal inflammation of the fingernails. May Allah preserve you, my question is; can such a person be exempted from Tayammum? Or can he use the back of his hand on performing Tayammum instead of using the palm of his hand?

A: There is no sin in using the back of a persons hand for performing Tayammum if that person is harmed by using the palm of his hand. This is because Allah (Exalted be He) says, ﴿So keep your duty to Allâh and fear Him as much as you can﴾ Also, Allah (Glorified be He) says, ﴿Allâh burdens not a person beyond his scope.﴾

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Fatwa no. 15195

Q: One day I became very feverish. I woke up at the time of the Adhan (call) to the Fajr (Dawn) Prayer, but I could not offer Salah, so I took some medicine, saying to myself that I might feel fine and offer the Salah, but I slept and woke up at nine o'clock in the morning to find myself Junub (in a sate of major ritual impurity). I said to myself, "I will perform Ghusl (ritual bath following major ritual impurity) and then offer the Salah," but I could not do so until it was time for the Zhuhr (Noon) Prayer. on hearing the Adhan for the Zhuhr Prayer, I intended to perform Tayammum and offer both the Fajr and Zhuhr Prayers. What is the ruling on such a situation though I had the desire to perform the Salah at its due time, but I could not? What is the solution to this problem?

A: You have to offer Salah at its due time as much as you can, standing, sitting down or lying on your side. You have to get purified by using water, but if you are unable to use water, you can perform Tayammum, as Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 15724

Q: We are Bedouins who move from one place to another all the time. We carry water for our camels and sheep in a car. The place where water is available is one hundred kilometers away. When the time of Salah (prayer) is due, we perform Tayammum (dry ablution) and offer the Salah. This is because the water we have is enough only for our basic needs. The wandering guides told us that it is not permissible for us to perform Tayammum when there is water and that our Salah will be invalid unless we use water for Wudu' (ablution). What is your opinion on this point?

A: It is an Islamic fundamental that purification is realized by the use of water when water is available. If water is not available or it is available but it is enough only for one's basic needs and there is no water in the surroundings, one is permitted to perform Tayammum, as Allah (Exalted be He) says, ﴾and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿ As for a person who performs Tayammum while he can get and use water, his Salah is not valid. His Salah will not be valid either, if the water is brought to him in vans and there is extra water over his basic needs and the needs of his cattle.

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The second question of Fatwa no. 17543

Q 2: Is it permissible to perform tayammum (dry ablution) using a painted wall?

A: It is permissible to perform Tayammum using a painted wall if there is clean dust on that wall, which can cling to one's hands. This is because Allah (Exalted be He) says: ﴾then perform Tayammum with clean earth and rub therewith your faces and hands.﴿ This includes the clean earth that is found on walls and other items.

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Removing ritual impurities

The fourth question of Fatwa no. 17628

Q 4: There is a person who wears certain clothing when he goes to bed. He sometimes has sexual dreams. Do his clothes become Najis (ritually impure) and should they be washed, or is it sufficient for him to take them off when offering Salah (Prayer) and then wear them without washing them?

A: Clothes do not become Najis if stained with Maniy (sperm) after a sexual dream, as Maniy is Tahir (ritually pure) according to the most correct opinion of the scholars, but it should be washed for the sake of cleanliness.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17394

Q: What is the difference between Najasah Hukmiyyah and Najasah `Ayniyyah? Should both kinds of Najasah (ritual impurity) be removed?

A: Najasah `Ayniyyah is a ritual impurity that has discernible characteristics and cannot be removed, such as the impurity of dogs and pigs. Najasah Hukmiyyah is a ritual impurity that causes a clean place to become impure, such as urine, stool, and other temporary impurities. This latter kind of Najasah can be removed if it and its traces of smell, taste, and color are washed with water until they disappear.

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Fatwa no. 14455

Q: I would be grateful if Your Eminence could give me the ruling on a confusing point; does a person suffering from hemorrhoid, may Allah safeguard you, have to perform Ghusl (ritual bath following major ritual impurity) whenever blood comes out of them? Please note that blood flows out in large quantities, but at infrequent intervals.

A: A person suffering from hemorrhoid and blood flows out of them has to make Istinja' (cleansing the private parts with water after urination or defecation) and wash the parts of their body and clothing that are stained with blood and then perform Wudu' (ablution) to offer Salah (Prayer). They do not need to perform Ghusl, as this is not a major ritual impurity.

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The first question of Fatwa no. 17232

Q 1: Should the clothes that have traces of enuresis be purified?

A: The urine that stains one's clothes or body should be washed with water, as the Prophet (peace be upon him) said about the one who was tortured in his grave: (He did not keep himself safe from being defiled by urine.) Urine should be washed with water whether it is the urine of a normal person or a person suffering from enuresis.

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The first question of Fatwa no. 17029

Q 1: I am a twenty-year-old young man suffering from bed-wetting. Because I am Multazim (practicing Muslim), all praise be to Allah, I find difficulty as I wake up everyday to offer the Fajr (Dawn) Prayer, for I find my clothes, body, and bed wet. It is difficult for me to have a bath everyday. It is worth mentioning that I have been afflicted with this disease since childhood. What should I do now?

A: If you wet your bed when you get up to offer the Fajr Prayer, you have to wash the parts of your body and clothes that have become impure. Moreover, you have to wash your penis and then perform Wudu' (ablution) to offer Salah. It is worth mentioning that it is better and easier for you to assign a garment for sleep and another for Salah.

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(Part No. 4; Page No. 191)

Fatwa no. 18273

Q: A person suffers from bed-wetting. On waking up, he washes his body between his navel and feet. He then performs Wudu' (ablution) and offers Salah (Prayer). Is his Salah valid? We would be grateful if you could substantiate the answer with evidence. Sometimes, this person is late for the Salah or delays it when water is not available; what is your opinion on this point?

A: A person discharging urine or any of the things that nullify Wudu' has to perform Wudu' if they want to offer Salah. This is because Allah (Exalted be He) says: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces﴿ Also, the Prophet (peace be upon him) said: ﴾"Allah does not accept the Salah of any of you if they nullify their Wudu' until they perform Wudu' again."﴿

Furthermore, he has to wash any Najasah (ritual impurity) that has befallen his body and clothing before offering Salah, as the Prophet (peace be upon him) enjoined the washing of clothes stained with menstrual blood. Allah (Exalted be He) says: ﴾And purify your garments!﴿ If water is not available, they can perform Tayammum (dry ablution) to offer Salah and their Salah is valid as long as they are unable to obtain water. If they can find water, even for money, they have to buy it and use it to perform Wudu', have Ghusl (ritual bath following major ritual impurity), and remove Najasah. This is because Allah (Glorified and Exalted be He) says: ﴾and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.﴿

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Allah (Glorified be He) also says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ In addition, the Prophet (peace be upon him) said to the one who was Junub (in a state of major ritual impurity) and could not find water: ﴾"Use clean earth (for Tayammum) as it will be sufficient for you."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20554

Q 1: should all the clothes worn by a menstruating woman during her menses be washed, even if they are not stained with any blood?

A: None of the clothes worn by a menstruating woman during her menses should be washed except those that are stained with menstrual blood. The sweat and saliva of a menstruating woman are Tahir (ritually pure).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20902

Q: is the vomit of the young and old regarded as Najis (ritually impure)? Should one's clothes or anything else be washed if vomit has touched them? Does vomit nullify Wudu' (ablution)? Please give us the ruling on these points.

A: Vomit is Najis, whether it is the vomit of a young or old person, as it is some food that is dissolved in one's abdomen; it is like stool and blood. If vomit touches one's clothing or anything else, it has to be washed with water and then rubbed until the traces of Najasah (ritual impurity) disappear completely. It is worth mentioning that vomit nullifies Wudu' if it fills the mouth or more. A small amount of vomit does not nullify Wudu'.

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

Q 18: Is it permissible to use perfume containing a percentage of alcohol? As you know, alcohol is an intoxicating substance.

A: It is not permissible to wear perfume that contains an alcoholic substance if a large amount of that substance causes intoxication. This is because the Prophet (peace be upon him) said: ("If a large amount of anything causes intoxication, a small amount of it is Haram (prohibited).") Also, Allah (Glorified and Exalted be He) has described Khamr (intoxicant) and all kinds of alcoholic beverages as an abomination. Allah

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(Exalted be He) says: (O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20222

Q 2: Is it permissible to wear the used clothes of the People of the Book (the Europeans) which they send to poor countries and for which there is a growing demand due to its low price?

A: It is permissible to wear the clothes of the Kafirs (non-Muslims) as long as they are not Najis (ceremonially impure), for the basic ruling is that clothing is Tahir (ceremonially pure). If the clothes are washed before being worn, it is much better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14457

Q: We are a group of Saudi youth working in the Saudi Customs using police dogs to detect drugs and explosives. The nature of our work requires that we have to touch and deal with dogs. Dogs' saliva also comes on our clothes and hands, and so does their hair.

You should bear in mind that these dogs receive constant medical treatment, hygiene, and special food. However, we do not know the ruling on dealing with dogs, as there is a Hadith reported from the Messenger (peace be upon him) that prohibits keeping a dog except for hunting and guarding. You should also bear in mind that many drugs have been, thanks to Allah, detected by means of these dogs.

Respected shaykh, please guide us to the appropriate procedure. May Allah protect and support you!

A: There is nothing wrong with this. However, you should avoid the Najasah (ritual impurity) of the dog. You should wash out the saliva or urine that stains your clothes or body. You should also wash the vessel which the dogs lick seven times, the first time with soil or whatever can replace it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 17558

Q 4: what is the ruling on the dog's saliva if it taints one's garment or body? What is the ruling on the garments that are washed with such stained garments in one washing machine?

A: The dog's saliva is Najis (impure), so the vessel or garment tainted with it should be washed out, for the Prophet (peace be upon him) said, "If a dog licks the vessel of any of you, it should be washed seven times, the first time with dust." If the garments are washed with the Tahir (ritually pure) water until the Najasah (ritual impurity) washed out, they will all be Tahir (ritually pure) provided that they are washed seven times, the first time with dust or what replaces it such as soap or potash.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21487

Q: We live in the United Kingdom, where non-Muslims keep plenty of dogs. Sometimes, it is hard to avoid dogs, when going out and coming back home. It gets tougher when we are closer to the Masjid (mosques) than home and it is hard to go back home to wash or change the clothes the dog touched. What should we do?

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A: If the saliva, sweat or blood of the dog does not come on your body or clothes, your Salah (Prayer) will be valid. the dog merely touching your clothes does not make them Najis (ritually impure) and you should not wash or change them for this reason.

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The second question of Fatwa no. 20251

Q 2: The dog is Najis (ceremonially impure); so what is the Najis in it, the saliva or something else? When should one wash his hands seven times, the first of which is with dust?

A: the stool, sweat, and saliva of dogs are Najis. The vessels and other objects it may stain should be washed with water until it becomes Tahir (ceremonially pure). As for the saliva in particular, one should wash what it gets onto seven times with water, one of them with dust or what replaces it such as soap or any other kind of detergent. The Prophet (peace be upon him) stated, (The purification of a vessel belonging to one of you, if a dog licks it, is to wash it seven times, one of which should be with dust.) Reported by Muslim in his Sahih.

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Fatwa no. 16379

Q: I work in a butcher's shop beside a Masjid (mosque). I have to offer Salah (Prayer) in clothes stained with the blood of slaughtered animals; is my Salah valid?

A: The basic ruling concerning the clothes of a butcher is that they are Tahir (ritually pure), unless there are traces of blood; hence the garment should be purified before offering Salah.

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Fatwa no. 16268

Q: A man says that whenever he cleanses his male organ (the penis) with water after urination, some water affects the spot around his genitals and sometimes this used water may come back to him from the seat of the toilet.

Furthermore, the questioner elaborates saying that he tries to wash every place which this water affects for he read in one of the books of Fiqh (Islamic Law) that the water used in cleansing an impurity is impure as well. In consequence, he became full of doubts lest he should not wash

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every place which this used water affected. So, he sometimes takes a bath after performing Istinja' (washing ones private parts after urination or defecation). What do you say to him for this case may be general owing to the kind of toilets used in houses and mosques?

A: A Muslim should protect himself from impurities and keep purifying himself from them for Salah (Prayer) is not valid except after performing ritual purification. As for the water that is scattered during cleansing your genitals, if it carries impurity, the place it affects should be cleansed with new pure water and if not, there is no harm bearing in mind that the principle ruling is cleanliness and nonexistence of impurity. Moreover, one should guard himself against things that bring satanic insinuations to him.

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The second question of Fatwa no. 16748

Q 2: I sometimes have a liquid discharge after urinating; is it thus Wajib (obligatory) on me to perform Ghusl (ritual bath following major ritual impurity)?

A: Liquid discharge that a person has after urinating with no ejaculation or enjoyment entails the same ruling which applies to urine. Consequently, such a person only has to make Istinja' (cleansing the private parts with water after urination or defecation) and remake Wudu' (ablution). He does not have to make Ghusl for such liquid is not Maniy (sperm secretions that are released on orgasm).

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The third question of Fatwa no. 20769

Q 3: Someone may discharge Madhy (thin white viscid fluid secreted due to sexual thoughts or desire) when he carries and kisses his young nephews and nieces. Does this have the same ruling of lustful touch? Is the person who does so sinful?

A: It is not permissible for a person who is sexually excited when kissing or hugging his nephews and nieces to kiss or hug them or to do any other act that may arouse sexual desire. It is Wajib (obligatory) upon him to perform Wudu' (ablution), and wash his male member and testicles as the Prophet (peace be upon him) commanded.

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Fatwa no. 13745

Q: i notice the flow of seminal fluid after finishing urination. I thus do Ghusl (ritual bath following major ritual impurity) but I again have another unintended discharge of Maniy (sperm secretions that are released on orgasm). I thus remake Ghusl and so on. However, I end such a situation by masturbating. What is the ruling on the foregoing?

A: Firstly: Masturbation is Haram (prohibited).

Secondly: Such liquid discharge after urination is Wadiy (a thick white secretion discharged by some men after urination) not Maniy (sperm secretions that are released on orgasm). A person does not have to make Ghusl for Wadiy. Rather, he has only to make Istinja' (cleansing the private parts with water after urination or defecation)

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and Wudu' (ablution).

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Fatwa no. 18433

Q: i led people in Salah (prayer) and after finishing Salah i saw spots of blood on my garment; what is the ruling on my Salah? What is the ruling on the Salah of the Ma'mums (people being led by an Imam in Prayer)?

A: If the amount of blood on your garment was little, it will be forgiven. However, if it was a lot but you did not know except after Salah, your Salah and the Salah of those who follow you would be valid but you would have to wash it for the next Salah. If you saw it during Salah and you could take the garment off, do it and continue your Salah as the Prophet (peace be upon him) did with his shoes.

If you can not take it off, you should leave Salah and appoint someone to lead them in Salah and go to wash it and then resume Salah.

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Fatwa no. 13790

Q: Is it permissible to wash the clothes from impurities in a vessel or should we use running water?

A: It is permissible to use the running and stagnant water to remove the impurities.

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The fifth and sixth questions of Fatwa no. 19898

Q 5: What is the ruling on dried Najasah (impurity) and what is the proper way to remove it?

A: Dried Najasah takes the ruling of wet Najasah. Thus, it is obligatory to remove it and cleanse its effects with water and none of it is pardoned.

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Q 6: what is the ruling on the water that splashes when a person washes their private parts in the bathroom? The water might fall on the Najis (ritually impure) ground and then splash on them.

A: The original ruling on water is Taharah (ritual purity). However, if a person makes sure that the water that soiled them is mixed with urine or so, they should wash it off their clothes and body, according to the general texts that urge for keeping pure from Najasah (ritual impurity).

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Menstruation and Istihadah

The third question of Fatwa no. 20169

Q 3: my wife menstruated for two days, then blood stopped on the third day on which I had sexual intercourse with her. On the fifth day, menstrual bleeding resumed. What is the ruling on this? May Allah grant you long life and bless you!

A: The days on which your wife saw signs of complete Tuhr (ceremonial purity), even if they were during her menstruation cycle, then she is considered to have been in a state of Taharah (ceremonial purification) during them. Accordingly, if she performed Ghusl (bath following major ceremonial impurity), it is lawful for you to have intercourse with her and she is permitted to perform Salah (Prayer) and observe Sawm (Fast) if no blood emits for a whole day or more. However, if bleeding resumed during her menstruation period, she is considered to be in menstruation and it was unlawful for you to have intercourse with her, and she is not permitted to observe Sawm during that period.

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The fourth question of Fatwa no. 20791

Q 4: my period usually lasts for five days only. However, I see some pink discharges after the period is over. Is it permissible to perform Ghusl (ritual bath following major ritual impurity) and perform Salah while I see these discharges that last several days?

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A: You should not perform Ghusl to purify yourself from the menses until the blood stops completely and you see the sign of purity.

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The first question of Fatwa no. 19611

Q 1: What is the ruling on a woman who took a bath after the end of her menstrual period and her husband had sex with her then she found blood? It is worth mentioning that her period is seven days and they had passed. Could you kindly advise? May Allah reward you!

A: If the reality is as you have mentioned that her husband had sex with her after the end of her menstrual period and her cleanliness through making Ghusl (ritual bath following major ritual impurity), there will be no blame on him. The discharge of blood after having sex will not harm him because what the woman saw after her period is Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). However, if this happens in the next month, this shows that the period of her menstruation has changed unless it exceeds fifteen days.

On the other hand, if sexual intercourse happened before ascertaining the end of her period and seeing the complete purity but they depended on her usual period, then this sexual intercourse happened during menstruation. They have to repent and not repeat it again because the number of days of menstruation may increase or decrease and both must pay penance which is to give a Dinar or half a Dinar for the sake of Allah to the poor. The amount of a Dinar equals

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four-seventh of a Saudi Pound. If the value of the Saudi Pound is 70 riyals, each one will pay 20 or 40 riyals and whatever value they pay, will be sufficient.

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First question of Fatwa no. 18414

Q 1: If a woman observes a little brown discharge after her menstruation period while no sign of menstruation persists, what must she do bearing in mind that the discharge continues for two or more days? Does she perform Salah (Prayer) and observe Sawm (Fast), or must she wait until she observes dry Tuhr (purity)?

A: If a woman ends her menstruation period and observes dry Tuhr or the white discharge, any other discharge is not considered menstruation. Rather, the discharges mentioned above will carry the same ruling that applies to urine, i.e. it suffices for her to perform only Istinja' (washing the private parts with water after urination or defecation) and Wudu' (ablution). It is worth mentioning that this happens to many women who are all regarded as being in a Tuhr period during which they are to perform Salah and observe Sawm of Ramadan. This is supported by a Hadith which is narrated by Um `Atiyyah (may Allah be pleased with her) who said: "We used to consider yellow and dark discharges after the period had ended as nothing 'i.e. not menses'". (Related by Abu Dawud with a Sahih 'authentic' Sanad 'chain of narrators' and Al-Bukhari but without the phrase 'after the period had ended').

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Fatwa no. 21869

Q: my menses period used to last nine days after which I would be ceremonially pure for sixteen days. Ten years ago, however, my menses period changed increasing to fifteen days whereas days of purity decreased to only eleven days. It remained that way for a considerable period, for example, in the month of Ramadan I only observed Salah (Prayer) and Sawm (Fast) for eleven days and the same during the rest of the months. My menstruation usually begins on the first and last days of the month, given that the blood discharged is obviously menstruation and not Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) accompanied with a very light Kudrah (dusky-colored vaginal discharge during or after menstruation). It should be noted that during the menstruation days from the ninth to the fifteenth days the smell of the discharge is relatively mild compared to the offensive smell of the normal monthly menstruation. What really grieves me is that I cannot offer Salah and other acts of worship during this period and this affects one's faith and devotion. Likewise, the long period of the menstruation affects pregnancy, as the doctors told me that the days of the ovulation cycle begins from the eleventh to the fourteenth, a period during which I am usually ceremonially impure. During the last menstruation, the Kudrah continued until the sixteenth day of the month. Please advise me on what I should do as far as the acts of worship and my husband's rights are concerned, as I spend almost

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two-thirds of the month without offering any acts of worship. May Allah reward you!

A: As long as the menstruation does not exceed its usual period, which is fifteen days, you should abstain from offering Salah or Sawm on these days, and make up for the days in which you break your Fast in Ramadan. Menstruating women must make up for Sawm, but not for missed prayers. This is in accordance with the Hadith of `Aishah, may Allah be pleased with her, (During the lifetime of the Prophet (peace be upon him) we used to have menses and we were ordered to compensate fasting and not to compensate prayers.)

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The first question of Fatwa no. 19332

Q 1: I am a twenty-seven year old woman. I suffer from disorders in menstrual blood which cause me many problems. During the first eight days of the menstrual period blood comes out in drops, which is abnormal as confirmed by a doctor who said that this results from hormonic disorders.

But, on the next eight days the menstrual blood comes out the normal way. I inquire whether it is permissible for me to perform Salah (Prayer) and Sawm (Fasting) during the first eight days taking into consideration that I maintain ritual purity for only seven days a month. Should I make

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X-rays on the uterus for diagnosis and treatment of this disease?

A: You should not give up offering Salah and Sawm during the first eight days since the blood that comes out during these days is not the blood of menstruation but your menstruation period occurs in the following eight days when you should give up Salah and Sawm. However, you may take the medical examination you referred to if required.

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The second question of Fatwa no. 19405

Q 2: i notice that my period that lasts for seven or eight days is not regular especially in the first four days. Sometimes, I find it in the morning but it stops at night. I perform Taharah (ritual purification) more than once a day so as to observe Salah (prayers). What is your opinion with regard to this matter that worries me a lot? Should I perform Taharah and offer Salah whenever the period stops although this happens more than once a day or should I wait until it stops completely? May Allah reward you with the best!

A: When your menstruation ceases at any time during its seventh or eighth days, this does not mean

that it is over or that you should perform Taharah. The rule of menstruation will remain in force as long as you are still in the days of your usual monthly period. You do not have to make Ghusl (ritual bath following major ritual impurity) except after the days of your usual monthly period are over.

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The first question of Fatwa no. 17942

Q 1: A woman took pills to stop her monthly period during Hajj, but her cycle was affected by this. It used to last for eight days, but now it returns three days after it ends, and remains for a day or two. Is this considered menstruation or Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period)? She observed Sawm (fasting) on one of those days in Ramadan. Should she make up for it or not? Please advise, may Allah reward you.

A: It is most likely that it is menstruation and she should make up for the day on which she observed Sawm.

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The seventh question of Fatwa no. 18637

Q 7: It is well known that the menstruating woman has to perform `Asr (Afternoon) and Zhuhr (Noon) Prayers if she is purified before sunset. however, should she perform Maghrib Prayer if she becomes purified between Zhuhr and `Asr Prayers?

A: If she becomes purified from her menses between Zhuhr and `Asr Prayers, she has to perform Zhuhr Prayer and the prayers after it, as she had become pure.

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The fourth question of Fatwa no. 20961

Q 4: what is the white Qassah in regard to women? What are the rulings related to it?

A: The scholars held different opinions concerning defining this white Qassah mentioned in the saying of the Mother of the Believers, `Aishah (may Allah be pleased with her), "Do not be in a hurry until you see the white Qassah," meaning the Taharah (ritual purification) from the period of menstruation. There are two opinions held in this regard:

The first opinion designates that the white Qassah is a white fluid vaginally emitted by women at the end of menstruation and is a sign that the woman is about to become ritually pure.

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As for the second opinion, it says that a woman inserts a piece of cotton or cloth in her vagina, and if it comes out white and clean with no traces of blood, yellowish fluid or Kudrah (dusky-colored vaginal discharge during or after menstruation), then this will be a sign that the woman is pure.

Accordingly, women become ritually pure by either of the two ways; when she sees a white discharge at the end of menstruation, or when she inserts a piece of cotton or so in her vagina and it comes out white. In either case she becomes ritually pure.

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Fatwa no. 15989

Q: We received this question from a female: I have not yet married. my menstrual cycle used to last for seven days during the first two years, but later it increased to nine days. It then returned as it was in the beginning and used to last for seven days, then for nine days for more than three months. My menstruation then changed and lasted for eleven days. After that, it lasted for nine days after which I would be in a state of Taharah (ceremonial purification) for three days, then would see signs of blood again for one day, and then return to the state of Taharah for two days. I would remain in a state of Taharah for ten days, after which my new menstrual cycle would start again just like the first time. I have been suffering from this irregularity for around three months. The blood discharged is like the menstrual blood, that is, its color varies between red and brown. Your Honor, we hope

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you will advise us about what this irregularity entails in order to inform the inquirer about it. May Allah guide you and grant you success!

A: She should refrain from performing Salah (Prayer) and observing Sawm (Fast) when there is blood, and she should perform Ghusl (bath following major ceremonial impurity) after each time the bleeding stops, whether menstruation lasts for a longer or shorter period as long as it does not last for fifteen days. If it lasts for more than fifteen days, she should consider it to last for a maximum of seven days, as it first used to be, and regard the bleeding after those seven days as Istihadah (abnormal vaginal bleeding outside the menstrual period). Accordingly, she must perform Ghusl after the seven days and then observe Sawm and perform Salah, but on the condition of performing Wudu' (ablution) before every Salah.

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Fatwa no. 17058

Q 1: is it permissible for a menstruating woman to enter the Masjid (mosque), hold the Mus-haf (Arabic Qur'an) and read from it?

A: It is permissible for a menstruating woman to enter a Masjid to pass by or fetch something from it without staying there, as the Prophet (peace be upon him) forbade this. It is impermissible for her to hold the Mus-haf without a buffer, according to the statement of the Prophet (peace be upon him), ﴾None should touch the Qur'an except one who is Tahir (ceremoniously pure).﴿

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Fatwa no. 20385

Q 3: A Muslim woman studies the Qur'an in a nearby village. While on the way to her lesson one day, she got her menses while holding the Qur'an. What should she have done in this case?

A: It is impermissible for a person who is in a state of major or minor ceremonial impurity to hold the Qur'an without a buffer. Since this woman was ceremonially impure, which is menstruation, she should have held the Qur'an while placing something between it and her hand, i.e. cloth, glove, etc.

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The first and second questions of Fatwa no. 19956

Q 1: When a woman, who has performed Ghusl after her menses is over, goes to perform Wudu' (ablution) for Salah (Prayer) but finds some blood, must she perform Ghusl again or just Wudu' and then offer Salah? In another situation a woman may find some blood one day after she performed Ghusl and observed Salah. Must she perform Ghusl again?

A: When a woman, who does Ghusl after she has seen the sign of purity clearly, finds some blood, she should pay no attention to it. The state of purity and the Salah she performs are valid. If this blood lasts after the period is over, she should perform Wudu' for every single Salah

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when its time is due, as it is Istihadah (abnormal vaginal bleeding outside the menstrual) not menstruation.

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Q 2: If a woman performs Ghusl (ritual bath) due to having menses after sunrise; should she offer Maghrib (Sunset) Prayer and `Isha' (Night) Prayer of the previous night?

A: If the menstrual blood of a woman stops before dawn, she will have to perform Ghusl (ritual bath following major ritual impurity) and offer Maghrib and `Isha'. On the other hand, if it stops before sunset, she will have to offer Zhuhr (Noon) Prayer and `Asr (Afternoon) Prayer and if it stops after sunrise, she will not be obliged to perform any of the previous prayers.

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Fatwa no. 19894

Q: I am a twenty-eight-year-old woman. I have been suffering from prolonged menstruation periods since my marriage that reach ten days or even more. I went to many doctors, but they told me there is no cure for this, as it is caused by the weakness of my body. This causes a problem for me in Salah (Prayer) and Sawm (fasting). Starting from the sixth day, I begin to spot

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a few drops of blood, until the tenth or twelfth day. In Ramadan, I observe Sawm for only eighteen days, and I menstruate for the rest of the month.

I would like to know the normal number of days of menstruation, and the day on which a woman can perform Ghusl (ceremonial purification bath), offer Salah and observe Sawm.

A: Ten days seem to be your usual menstrual period, as what is "normal" differs from one woman to another. The period may extend to fifteen days, in which case you are to consider it menstruation, even if the bleeding is slight on some days and more on other days.

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Fatwa no. 20754

Q: My wife's menstrual period stops on the eighth day but the emission of the white vaginal discharge, which is the sign of purity is delayed to the tenth or eleventh day. Is it permissible for her to offer Salah (Prayer) or for me to have intercourse with her during this period, namely from the day the blood stops until the white discharge is discerned, as this period lasts for two or three days?

A: The menstrual period does not come to an end until the sign of purification is discerned. So, if a woman is sure that the blood stops and there is no sign of yellowish fluid or

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Kudrah or the emission of white vaginal discharge, she has to perform Ghusl and she is permitted to offer Salah (Prayer) or to have intercourse with her husband. Allah (Glorified and Exalted be He) says, ﴾therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿

\`Aishah (may Allah be pleased with her) said, "Do not hasten until you see the white discharge." She means the complete purification which is indicated by not seeing any traces of blood, even if there was no emission of the white discharge.

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The second question of Fatwa no. 20617

Q 2: Does a pregnant woman menstruate? If so, what is the ruling on the Salah and Sawm (fasting) she performed? If not, is it permissible for her to perform Salah and Sawm when she finds blood coming out of the uterus?

A: the discharges secreted from the pregnant woman during pregnancy are considered bad blood. Therefore, she should not abandon Salah or Sawm and her husband may have intercourse with her. She should perform Wudu' for each Salah when its time is due and wear sanitary napkins or so to

keep her clothes clean.

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Second question of Fatwa no. 20981

Q: I am a twenty two year old single woman. My menstruation used to have a fixed duration of six days, but it has now changed. My menstruation starts on time, but only very slightly and the color of blood is not the same, with menstruation lasting for one week or more. My question is whether I have to perform Ghusl (bath following major ceremonial impurity) and perform the Salah (Prayer)?

A: The blood that you see during the days of your menses is menstruation, even if it is a small quantity and different in color. You must perform Ghusl and Salah only upon seeing the complete tuhr (purity) either by the cessation of blood, or when you see the white discharge.

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The second question of Fatwa no. 21041

Q 2: a woman thought that she would not menstruate on a certain month because it was delayed. Two weeks after its usual time, she found unusual

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bleeding that was not accompanied by pain. It would subside for four hours and then resume in the form of drops. It is worth mentioning that she does not take any medications. Please, advise.

A: If the bleeding occurred during the usual time of menstruation, it is regarded as menstrual blood, even if it was light. On the other hand, if the bleeding was not during the usual time, she should disregard it.

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Fatwa no. 18445

Q: Before marriage, the menstrual period of my wife lasted five days. The blood used to flow for two days and then cease for a day then flow until it stops completely without a trace on the fifth day. After pregnancy and giving birth, she does not know exactly the days of her menses. During the last month of Ramadan, the days of postpartum period continued and she did not know when they should end and her menses should begin. Is there any blood during the days after the forty days of postpartum period? In this month the menses lasted for five days and then ceased then she stayed seven days before purification and then I had sex with her but later on blood flowed for two days.

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It was like few drops on the sanitary towel. The spot was medium i.e. 5 cm wide and 5 cm long; what should she do now in such a case? Should she stop Salah (Prayer), taking into consideration that the blood was very bright and did not flow continuously but only a few drops like four drops in a day and night. Should she make up for the days she fasted in Ramadan after the end of her postpartum period because she feared that she was able to fast but did not observe it in Ramadan, so, she preferred to fast without performing Salah because the blood is intermittent after postpartum period. It is worth mentioning here that my wife teaches Qur'an to some Muslim children in a chamber in the university which is prepared for Salah. Teaching the Qur'an runs on a weekly basis. Is it permissible for her to go to this place during her menses or is it considered a Masjid (mosque)? This chamber is inside the university building but it is prepared for Salah. Could you kindly advice? May Allah reward you!

A: If this woman knows the exact period of her menstruation, then she has to stop Salah and Sawm (fasting) during Ramadan. When the blood ceases completely, she should perform Ghusl (ritual bathing) during Ramadan and then perform Salah. If she sees dark or yellow fluid, she should not give it much attention because of the saying of Um `Atiyyah

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(may Allah be pleased with her), we did not consider dark or yellow fluid part of blood menses after purification.

there is no harm in her sitting in the Musalla (a place set for prayer) which is prepared for the Salah of women during her menses because it does not carry the rulings of a Masjid. However, she is not entitled to touch the Qur'an during her period because the Prophet (peace be upon him) said, (No person is permitted to touch the Qur'an unless they are pure.)

As for postpartum period, it is only forty days. Whenever this period ends, the rulings of ritually pure women apply to that woman. She has to perform Ghusl (ritual bath following major ritual impurity) and therefore, has the right to perform Salah, observe Sawm and have sexual intercourse with her husband. Whatever she sees of blood after this period is spoiled blood that does not have the ruling of menstruation or postpartum blood unless it flows during the time of her menstrual period, in which case she has to stop Salah and Sawm. if the woman ascertains her purification in the postpartum

period before completing the forty days, she has to perform Ghusl and then she has the right to perform Salah, observe Sawm and have sexual intercourse with her husband. However, if the blood flows again within the forty days, she has to stop performing Salah and observing Sawm until the end of the forty days.

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The fourth question of Fatwa no. 18489

Q 4: A woman has menstrual blood on its definite time. However, in the first three days of her menstrual period, she finds no blood coming out except that she sees a token from inside the vagina which indicates the existence of blood and on the fourth day blood begins to come out and lasts for the determined days of the menstrual period. So, what is the ruling on the first three days? Should

she offer Salah (Prayer) and observe Sawm (Fasting) during these first three days or not? It should be taken into account that this was not the natural period of its menstruation but it came in consequence of having surgery for purgation of the womb following a miscarriage and continued on all the months after that?

A: dusky-colored and yellowish vaginal discharges, which women find during the days of their menstrual period are regarded as menstrual blood due to which a woman has to abandon Salah and Sawm and it is forbidden for her husband to have sex with her in this period. Um `Atiyyah (may Allah be pleased with her) said, "We used not to count Dusky-colored and yellowish vaginal discharges after having ritual purification as a thing of importance (as menses)." This means that both discharges will be considered menstrual blood if they appear before having ritual purification.

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The fourth question of Fatwa no. 17594

Q 4: We know that purification from menstruation is discerned by two cases; the first is the cease of blood and the second is the emission of the white vaginal discharge. My problem is that the menstrual blood stops, then after a few days I see the white discharge, and occasionally I see the white discharge followed by Kudrah (dusky-colored vaginal discharge during or after menstruation) and Sufrah (yellow vaginal discharge during or after menstruation). What is the ruling concerning each of the cases mentioned above? May Allah bless you! I hope you will give me the answer supported with proof. I would also like to know the difference between Kudrah and Sufrah.

A: When a menstruating woman makes Ghusl (ritual bath following major ritual impurity) after the end of her menstrual period, the yellowish discharge or the dusky-colored vaginal discharge has no effect. Um `Atiyyah (may Allah be pleased with her) said, "We used to consider dark and yellowish discharge as nothing (i.e. not menses)."

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The second question of Fatwa no. 18020

Q 2: Five days after the monthly period is over, she sees yellowish or brownish discharge. Should she stop Salah and Sawm (fasting) due to this discharge? Should she perform Ghusl for it? Two days after her Ghusl from this discharge, it occurred again. What should she do?

A: If a woman sees yellowish or brownish discharge after her period is over and performing Ghusl, she should not pay any attention to it. She has to perform Salah and Sawm. She need not perform Ghusl because of this discharge. This is based on the report narrated by Um `Atiyyah who said, "We used to not regard the brownish and yellowish discharge after the Tuhr (end of the period) as being of any significance." Similarly, there is nothing wrong with seeing the same discharge again. She has to perform Wudu' for each Salah when its time is due as long as the discharge is present. The Prophet (peace be upon him) ordered a woman who suffers from Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) to do so if she bleeds this discharge continually. If this discharge is absent when the time of Salah is due, her purity prior to this time will be valid.

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The second question of Fatwa no. 19413

Q 2: I have been having menstrual disorder for a few years caused by contraceptive pills; the menstrual blood used to flow strongly since the first day and last for six days after which it begins to decrease day by day until the blood stops on the sixth day. However, and in recent years, matters were very different with me. Three or four days before the menses, a few drops of dusky-colored vaginal discharge is emitted and on the third or fourth day, and even the fifth day, the menstruation blood is discharged normally, but it does not last six days as in past menses, rather five days only. I was examined by a female physician who told me that this dusky colored discharge is considered Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) during which you are allowed to perform Salah and Sawm and to have intercourse with your husband. The doctor also told me that the reason for this abnormal vaginal bleeding is a weakness of the secretion of a certain hormone in the body, and prescribed me a medical treatment, but it was not useful and I did not receive any medication afterwards. Is what this female Muslim doctor said to me true or not? Please advise.

A: the yellowish and dark discharges that are emitted outside the menstrual or post-partum period are considered nothing because Um `Atiyyah (may Allah be pleased with her), said: "We used to consider dark and yellowish discharge as nothing (i.e. not menses)". However, if such discharges took place during the menstruation, then they are considered as a menstrual blood.

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Accordingly what the female doctor told you is true.

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The first question of Fatwa no. 20760

Q 1: What is the ruling on having sexual intercourse with a wife during her menstruation period?

A: Having sexual intercourse with the wife during her menstruation period is unlawful according to the Saying of Allah (Exalted be He): (They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).) It is not permissible for a husband to have sexual intercourse with his wife during her menstrual period until it comes to an end then she performs Ghusl (ritual bath following major ritual impurity) according to the Qur'anic Verse revealed in this regard. Whoever has sexual intercourse with his wife during her menstrual period or before she performs Ghusl, will be committing a sin and an act which Allah made unlawful. This person has to repent to Allah of such an abominable act and offer a Kaffarah (expiation). The Kafarah for committing such a sin is to give a Dinar or half a Dinar to charity for the poor according to the Hadith reported by Ibn `Abbas (may Allah be pleased with them) that he said about the person who had sexual intercourse with his wife during her menstrual period: (He has to give a Dinar or half a Dinar to charity) and a Dinar amounts to four sevenths of a Saudi pound. If the Saudi pound

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is worth seventy Riyals for example, the person will have to give forty or twenty Riyals to charity for the poor as a Kaffarah.

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The second question of Fatwa no. 18646

Q 2: What is the ruling on a man who had sexual intercourse with his wife and only knew she had her menses after they had sex?

A: Anyone who has sexual intercourse with his wife without knowing that she is having her menses is not a sinner, but he should offer Kaffarah (expiation) which is to give as Sadaqah (voluntary charity) one or half a Dinar (old Arab coin that equals 2.975 grams of gold) of gold. The Prophet (peace be upon him) said: ("He who has sexual intercourse with his wife during her menses should give a Dinar or half a Dinar as Sadaqah.") (Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through a Sahih (authentic) Sanad (chain of narrators)) Any menstruating woman should inform her husband of her menses.

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The second question of Fatwa no. 18390

Q 2: After my wife finishes her menses and has Ghusl (ritual bath following major ritual impurity), I engage in sexual intercourse with her.

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However, we sometimes find blood after that. This has happened two or three times; I do not remember exactly. Please bear in mind that I observe Istighfar (seeking forgiveness from Allah) and leave her at once to have Ghusl when this happens. What is the ruling? May Allah benefit us and you!

A: A menstruating woman should not have Ghusl after menstruation until she finds the signs of purity (white discharge). It is not permissible for her husband to have sexual intercourse with her until her menses completely stops and she has Ghusl and becomes Tahir (ritually pure). Allah (Exalted be He) says: ﴾They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ In your case, you should offer Tawbah (repentance to Allah) and Kaffarah (expiation) which is to give in charity what is equal to one or half a Dinar of gold. The Dinar equals 4/7th of one Saudi pound according to the exchange rate of Dirhams.

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The second question of Fatwa no. 14837

Q 2: is it lawful for a husband to have sexual intercourse with his wife before she performs Ghusl after menstruation?

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A: It is impermissible for a husband to have intercourse with his menstruating wife, for Allah (Exalted be He) says: ﴾therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ That means if they performed Ghusl, as explained by Ibn `Abbas, because Allah said: ﴾till they are purified (from menses and have taken a bath).﴿ This refers to removing all signs of impurity, i.e. menstruating blood. Then Allah said: ﴾And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina).﴿ If they perform Ghusl, then it is lawful for you to have intercourse with them in the manner ordained for you by Allah. Allah stipulated two conditions for the permissibility of having intercourse with the menstruating woman; the first is the stopping of menstrual blood, and the second is taking a bath to remove all signs of menstruation, i.e. purification. Allah (may He be Praised and Exalted) praised those who adhere to His Shar` (Islamic Law) as He says: ﴾Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).﴿

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Fatwa no. 19973

Q: In some rare cases my menstruation keeps to the usual period of six or seven days. However, I used to use a medical organizer but some years ago I fell down from a

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high place while I was menstruating. I then bled and my menses became irregular and exceeded its normal duration. It is worth mentioning that I sometimes see the white discharge at the end of menstruation and at other times do not see it.

To come to the point, I started menstruating in the middle of the month of Sha'ban and it continued until the end of the twentieth of Ramadan before I saw Tuhr (purity). Nevertheless, seven days after my menstruation had started; I performed Ghusl, started to perform Salah (Prayer), observed Sawm (Fast), and recited Qur'an believing that my menstruation does not normally exceed seven days. It is worth mentioning that during that period my bleeding used to cease suddenly in the day time and flow again at night and vice versa. Bleeding would sometimes be of a large quantity. Moreover, I noticed that the color and fragrance of the blood was different from that of menstruation. I thus observed Sawm during Ramadan and performed Salah as I thought that menstruation would start towards the end of Ramadan as usual. Amazingly, when the expected time of menstruation approached, i.e. towards the end of Ramadan, my bleeding completely ceased and I became obviously Tahir (ritually pure).

My question now is, what is the ruling on my Salah and Sawm during Ramadan under the circumstances explained above? Do I have to make them up?

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Provide me with your beneficial answer please. May Allah reward you with the best.

A: If the reality is as you have mentioned, you have acted correctly by making Ghusl, starting to perform Salah and observing Sawm after the expiry of the period of your usual menstruation. this is because bleeding that exceeds the usual number of days of menstruation is not considered menstruation. Rather, it is a hemorrhage. And Allah knows best.

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Fatwa no. 20406

Q: I am a twenty year old married woman. my menstrual period used to be late for one to four months before I got married and one year after marriage. However, after the last sexual intercourse I had with my husband, I had bleeding mixed with white discharge. As this continued for one week, I thought it was menstruation and thus I started not to perform Salah (Prayer). Then I had bleeding of a brown color like that of dirt. It continued for ten days so I went to hospital and had a pregnancy test

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but it was negative. Finally, I had for the first time in my life a very little amount of dark red bleeding. This started thirty one days ago until now; a period during which I did not perform Salah. My question is whether such blood that I have is menstruation or Istihadah? Do I have to perform Salah? What is the ruling on the number of Salahs that I missed? What is istihadah? May Allah reward you with the best for availing Muslims.

A: If the reality is as you have mentioned, you will have to stop performing Salah only for the number of days of menstruation that you usually have every month. When that number of days expires, you have to perform Ghusl (ritual bath following major ritual impurity), perform Salah, and wrap up some cloth etc. to prevent blood flow during Salah until the time of the next menstruation period. This was what the Prophet (peace be upon him) commanded women to do during Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Moreover, if you have continuous bleeding; it will be Wajib (obligatory) on you to make Wudu' (ablution) for every Salah after the start of its time. In addition, you have to make up for the number of Salahs that you did not perform while you were not in menstruation. May Allah help and guide you. May He cure you from all illnesses.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16340

Q 2: is it permissible for a menstruating woman to recite the Qur'an without touching Al-Mus-haf (Arabic copy of the Qur'an)?

A: It is permissible for the menstruating woman to recite the Qur'an by heart without touching Al-Mus-haf directly if she wants to recite the Qur'an so that she does not forget it. This case is not applicable to Janabah (major ritual impurity related to sexual discharge) for which a person in a state of Janabah is not permitted to recite the Qur'an from Al-Mus-haf or by heart until they perform Ghusl (ritual bath following major ritual impurity). It was authentically reported that the Prophet (peace be upon him): ﴾Nothing would prevent him from (reciting) the Qur'an except being in a state of Janabah.﴿ Related by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes). In another narration recorded by Ahmad on the authority of `Aly (may Allah be pleased with him) with a good Isnad (chain of narrators) that ﴾The Prophet (peace be upon him) recited some (verses) of the Qur'an and said: This applies to a person who is not in a state of Janabah, but the one who is in a state of Janabah is not allowed to recite even one verse.﴿ As for the Hadith in which the Prophet (peace be upon him) forbade a menstruating woman from reciting the Qur'an, it is a weak hadith.

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The first question of Fatwa no. 14893

Q 1: I read in the book compiled by Your Eminence "Issues related to the Woman" that I can differentiate between the menstruating blood and that of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) which sometimes may be a drop or two or fluid mixed with blood. You also said that a woman, in a state of Istihadah, can perform Wudu' (ablution)

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for every Salah. Is it permissible to perform Sunnah (supererogatory) Salah with the same ablution as well? Will my Salah be accepted if I only washed my underpants, or should I wash all my clothes?

A: If some drops of blood fell on the clothes, then you should wash the garments you wear when offering Salah or the prayer mat, and if you were suffering from Istihadah, you should perform Wudu', pad yourself well and offer the obligatory Salah after making sure that you are perfectly pure. It is permissible for you to offer any supererogatory prayers until the time due for the next obligatory Salah comes, and for which you should offer new Wudu' as you did for the previous obligatory one.

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Fatwa no. 18579

Q 5: What is the ruling on a woman who after the beginning of her fifties and a year after her menopause, blood came due to pathological or psychological problems. Should she offer Salah?

A: The discharged blood from a woman during her menopause at the age of fifty is not menstrual blood. It is bad blood. Therefore, she should not abandon Salah or Sawm (fasting). Moreover, it does not have the same rulings of menstruation. `Aishah (may Allah be pleased with her) said, "Once a woman reaches the age of fifty, menstruation ends." (Related by Ahmad)

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Fatwa no. 21803

Q: Doctors prescribe for some patients who have passed the age of menstruation a medication for the treatment of osteoporosis and other symptoms which result from cessation of menstruation. This medication supplies the patient with hormones similar to those responsible for the discharge of menstrual blood. If the patient takes this medication, regular bleeding resumes. Should this blood be considered menstrual blood which makes it prohibited for the woman to offer Salah (Prayer), observing Sawm (Fast), etc. or should she count it as Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period)? It is worth mentioning that some patients regard it as menstrual bleeding and refrain from offering Salah. What should they do?

A: If it is a woman who has reached her fifties and thus, passed the age of menstruation, she should not regard it as menstrual blood and refrain from offering Salah and observing Sawm. Instead, she should regard it as bleeding or impure blood, especially if she knows that the reason for the discharge is taking the stated medication.

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The third question of Fatwa no. 18116

Q3: A women claims that she is now approaching menopause and her period has begun to stop gradually or stops for four months or more. After that some blood remains inside her vagina and does not go out. She knows that it is blood by cleaning it with a tissue. This blood continues for twenty days or more. Given all this, should she offer Salah or not?

A: When a woman experiences menopause at the age of fifty, the bleeding or yellowish blood she discharges is not menstrual blood which requires a woman to stop Salah and Sawm (fast). In fact it is impure blood which only nullifies Wudu' (ablution). This woman is to perform Istinja' (washing the private parts with water after urination or defecation) and purify her vagina of this blood before performing Wudu'.

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Fatwa no. 19801

Q: My sister underwent many surgical operations in the uterus, which caused her menstrual period to become continuous, to the extent that it might come two or three times a day. Sometimes it is just few drops, but it does not stop, given that before the operations her period was

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regular, but became irregular after them. Having undergone many operations, her period is almost continuous. She now takes medicine four times a day.

She did not observe Sawm (fasting) this year in Ramadan, and she has not been able yet to make up for it. How should she make up for last year? How can she observe Sawm this year while the doctor recommends that she does not stop the medication for fear of complications, may Allah forbid. And Allah knows best.

She now offers Salah (Prayer) some times and leaves it at other times. What is the ruling on her Salah? How and when should she offer Salah?

How can she perform Hajj and `Umrah if she remains like this? Please advise, may Allah reward you for what you do for Islam and the Muslims. May Allah cure everybody of every disease.

A: This woman is considered one who experiences recurrent symptoms of istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Since her menstruation was regular before undergoing these operations, she should track the usual time of her menstruation before the operations, and leave Salah and Sawm during this time. After the end of these days, she should perform Ghusl (ritual bath), wrap her private parts with cotton or anything that prevents the overflow of blood

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as much possible, then she can offer Salah and observe Sawm if she is able to do so. She should also make up for the days in which she broke her Sawm during menstruation. She takes the same ruling as Tahir (ritually pure) women concerning the permissibility of having intercourse with her husband, even if blood flows from her, as it is considered Istihadah. However, she should perform Wudu' (ablution) for every Salah if any blood is discharged from her after the previous Wudu'. If Sawm is too difficult for her, and she is harmed by not taking the medicines as recommended by her doctor, she may stop observing Sawm in Ramadan as an ill person. If her case is curable, she should wait until she recovers and then make up for the days in which she did not observe Sawm. If it is a chronic illness that is most likely not curable according to the doctors, she should feed a needy person for each day in which she did not observe Sawm. The amount of feeding is half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice or such foods common among the people of the country. There is no harm on her in this case, and she does not have to make up for those days, according to Allah's saying, ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿

Allah (Exalted be He) also says, ﴾Allâh burdens not a person beyond his scope.﴿ Allah (Exalted be He) also says, ﴾and has not laid upon you in religion any hardship﴿

As for performing Hajj and `Umrah, if it coincides with her regular menstruation in the past, it is prescribed for her to perform Ghusl (ritual bath) and assume Ihram (ritual state for Hajj and `Umrah), as the Prophet (peace be upon him) ﴾asked `Aishah to perform Ghusl for Hajj while she was menstruating.﴿ It was authentically reported that he (peace be upon him) ﴾asked Asma' bint `Umays to perform Ghusl while she was in her postpartum period.﴿ She should perform all the rituals of Hajj except Tawaf (circumambulation around the Ka`bah) on the days of her menstruation. When they come to an end, or if her menstruation does not coincide with the days of Hajj and `Umrah, she is considered to have Istihadah; she should wrap her private parts with cotton or so in order not to soil the Masjid (mosque) and perform Tawaf in a normal way. There is no harm on her in this. She should then carry out the other rituals of Hajj and `Umrah.

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The second question of Fatwa no. 18386

Q 2: An old woman reached menopause not long ago.

While she is performing Salah (Prayer), she feels as if something would come out of her and she finds nothing. It should be noted that she takes care of her cleanliness.

A: feeling that something comes out of you is nothing more than doubtfulness and Satanic insinuations. These things have no effect on Wudu' (ablution) and Salah and should be disregarded.

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The first question of Fatwa no. 18733

Q 1: when I had sexual intercourse with my husband for the first time, I bled slightly for three consecutive days. It was light and discontinuous. I am asking about the three days on which I did not observe Salah (Prayer) because of this blood; should I make up for them? Am I a sinner for not observing Salah during those days?

A: If the blood discharged was during the usual time of your menstrual cycle, it is regarded as menstrual blood during which you should not offer Salah. On the other hand, if it was not during the usual time of your menstrual cycle, it is considered bleeding, especially that you mentioned it occurred after the first act of sexual intercourse with your husband. Thus, it seems that it was

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bleeding because of which you should not have refrained from offering Salah. Accordingly, you are obligated to make up for the Salah you missed.

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Urinary incontinence

The first question of Fatwa no. 16789

Q: If a person suffers from a disease in the urinary tract that makes the period of discharging urine take a whole minute, and that not only bothers him but even causes him to sometimes miss the congregational prayer, does such a person come under the same ruling concerning those who suffer urinary incontinence?

A: if a person discharges urine in a period longer than what is usual due to a disease in the urinary tract, he should not hasten to perform Wudu' until he is certain that his urine is fully discharged, then he should perform Wudu' and Salah, even if he misses the congregational prayer because he is excused. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ However, the said person does not come under the same ruling of a person suffering from urinary incontinence, because his urine stops but its full discharge is delayed. He should also wash the parts of his clothes or body that are contaminated by urine to perform Salah. Similarly, he should take his time to discharge his urine before the time of congregational prayer is due in order not to miss it.

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Fatwa no. 17397

Q: I suffer from a problem in my urinary system which causes the retention of urine or that urine may flow out involuntarily before I am ready to urinate. As a result of this problem, some drops may fall on my clothes while I am at work which requires me to wear trousers and a shirt. Before I offer Salah (Prayer) I wash the place on which urine drops fell before I perform Wudu' (ablution) but I still have doubts regarding this. So, is what I do enough and is the Salah I offer right? Please, give me your Fatwa regarding this matter. May Allah reward you with the best!

A: According to what you elaborated on, it is necessary for you to perform Istinja' (cleansing the private parts with water after urination or defecation) before Wudu' and wash the parts of your body or clothes that were contaminated by urine. Then you have to perform Wudu' and Salah and do this whenever you leak something as you explained when you want to perform Salah. Allah knows best.

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Fatwa no. 17122

Q: I had a hemorrhoids operation more than a year and a half ago, and after this operation, I could no longer control the state of Taharah (ritual purification) regarding the passage of gases, urine and the like. This caused me grief and a difficulty to purify the parts which become wet in order to perform Salah. I now ask whether i should change the wet underpants

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at the time of every Salah, bearing in mind the great difficulty implied in this matter when I am at work or in a lecture that lasts from Maghrib (Sunset) to `Isha (Night) prayers, given that I perform Wudu' for every Salah, but changing my clothes becomes very difficult for me. Should I wear a big diaper until the end of the day as long as there is not much wetness?

Is it permissible for me to combine prayers with one Wudu' when traveling or at times of rainfall?

Is it permissible for me to wipe over my socks?

Is it permissible for me to occasionally perform Wudu' a few minutes before the time of Salah is due so that I become able to perform congregational prayer, as in the case of being in Makkah and to avoid people rushing towards toilets?

What is the ruling concerning my performing prayers in the past which their number I do not know and for which I offered Wudu' before they were due?

A: Firstly, you should wear a big diaper so that no impurity falls on your underpants, and you have to change this diaper if it is contaminated by any Najasah. As for your underpants, you do not have to change them as long as they were not contaminated by any Najasah.

Secondly, there is nothing wrong with you attending lectures and lessons as long as you are certain that no impurity will be caused to the Masjid.

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Thirdly, a person inflicted with urine incontinence should perform Wudu' for each Salah after its time is due, and if he combines two prayers while in travel or as a result of rainfall, it would suffice him to offer only one Wudu', because offering the two prayers at the time of one is considered as one prayer. Furthermore, it is permissible for you to wipe over the Khuffs (leather socks) if you wore them in a state of Taharah. As for performing Wudu' before the time of Salah is due, we hope that Allah may forgive you. You should also continue offering the optional night prayers or Qiyam-ul-Layl, reciting the Qur'an and attending the circles of learning and do not let Satan deceive you; rather you should be patient in the face of adversity and you will be greatly rewarded. We ask Allah that He might cure you and to make you steadfast to the truth. May Allah guide us all to what pleases Him!

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Fatwa no. 16954

Q: I heard from a brother that whoever suffers from uncontrollable enuresis or gases, has to perform Wudu' (ablution) shortly before each Salah. If this is true, what is the evidence for it? Does the person who suffers from uncontrollable enuresis have to perform Istinja' (cleansing the private parts with water after urination or defecation) before each Salah? Does he have to remove the impurity in the piece of cloth he placed to prevent drops of urine from reaching his garment?

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If it is Friday Prayer, should he wait till the Imam is about to finish the second sermon then perform Wudu'? Is it permissible for him to perform Wudu' at home then go to the Masjid? As regards to wiping over leather socks, shoes or regular socks, if the person who suffers from uncontrollable enuresis finished Zhuhr (Noon) Prayer then put on his leather socks or the like, is it permissible for him to wipe over them for the next Salah?

A: When the time of Salah (Prayer) is due, whoever suffers from permanent uncontrollable enuresis must first perform Istinja' then place something on his penis to absorb the drops of urine then perform Wudu' and offer Salah and so on for every Salah. The evidence for this is the Statement of Allah (Exalted be He): ﴿So keep your duty to Allâh and fear Him as much as you can﴾ The Prophet (peace be upon him) ordered a menstruating woman to place a piece of cloth and perform Wudu' for every Salah. It is permissible for one who suffers from uncontrollable enuresis to wear leather socks and wipe over them according to the generality of Islamic proofs, and Allah knows best!

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Fatwa no. 17653

Q: a whitish transparent liquid flows from me all the time.

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This disturbs and perplexes me. I went to a female gynecologist who said that this is normal. I became sure that this fluid was not dangerous. However, the problem is Salah (Prayer), for this fluid is discharged at no specific time. Sometimes, it flows while I offer Salah, so that I interrupt my Salah to change my clothes and renew my Wudu' (ablution), but at other times, I complete the Salah. I fear that my Salah and Wudu' are in doubt; besides, I can not keep Khushu` (the heart being attuned to the act of worship) while offering Salah. I hope you can guide me to what I can do about this.

A: This fluid nullifies the Wudu', so when you intend to offer Salah, you should make Istinja' (cleansing the private parts with water after urination or defecation) and pad the urethra to prevent its spread and then you can make Wudu' and offer Salah. If the fluid comes out while you offer Salah, you should leave Salah and do as we mentioned before, then continue your Salah, unless this fluid comes out continuously, in this case you are to complete your Salah, even if it comes out, for it will be like urine incontinence. This is if you make Wudu' when the time of prayer is due, for whoever continuously has discharges, such as urine or Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) and the like should make Wudu' when the time of each Salah is due and then offer it. They are not to blame for what discharges while they are offering Salah as long as the discharge is continuous.

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Fatwa no. 19979

Q: In Al-Jomaih Masjid (mosque) in the district of King Faisal, a 60-year-old man suffers from urinary incontinence and performs Salah in congregation with many people. He wets his pants and the carpets covering the Masjid's floor. We are unable to wash these carpets each time he urinates on them. Many people who are led by the Imam avoid standing in the row where this man is present. We made a special carpet on which he can perform Salah and to keep the other carpets clean, but he leaves it and uses the carpets of the Masjid. We let him, his brother and nephew know that his presence in the masjid causes other people to leave the masjid. It is worth mentioning that the masjid smells bad even if incense is burned. People began to be uncertain about the validity of Salah due to the impurities caused by this man who moves throughout the Masjid. Please tell us your Fatwa concerning this issue. May Allah guide you and grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: If the situation of the said person is as you have mentioned, he has an excuse to abandon the congregational prayer. He should not be allowed to enter the masjid. We ask Allah to cure him and grant him endurance of affliction.

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Fatwa no. 20231

Q: I suffer from a urinary tract disease and have spared no effort in seeking treatment. All the doctors I consulted were uncertain about the nature of this disease and its causes. During last Ramadan, Allah facilitated for me to present my case to a consultant specialist in these diseases. After careful examination, the doctor discovered that there is some tissue lining the inside wall of the penis, whose function is to secrete a natural fluid in healthy people. However, in my case, this tissue is inflamed and, thus, secretes this fluid in large quantities. It is similar in color and description to Madhy (thin white viscid fluid secreted when aroused) but has no bad smell and is not discharged because of arousal. This confused me regarding Taharah (ceremonial purification), because before this last examination and diagnosis I thought it was Madhy; however, the doctor explained that these tissues are responsible for secreting this fluid and that my other organs and systems are all sound.

My questions are:

a) Is this fluid Tahir (ceremonially pure) or Najis (ceremonially impure)?

b) If it is Najis, am I obligated to cleanse my clothes and thighs? Am I required to purify myself for every Salah (Prayer)?

c) Should I take precautions to prevent the spread of this fluid by covering the penis?

It is worth mentioning that this creates a great burden for me.

A: If the case is as you mentioned that your penis always discharges a fluid similar to the Madhy in its color and description but has no bad smell and is discharged without a sexual arousal, it takes the same ruling as enuresis. This means that you must perform Istinja' (cleansing the private parts with water) and perform Wudu' (ablution) for each Salah. Moreover, you must guard against its spreading on your clothes and thighs by covering the penis as much as possible. This is because Allah (Exalted be He) states: (So keep your duty to Allâh and fear Him as much as you can)

We ask Allah to grant you recovery and reward you for your illness.

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Fatwa no. 20302

Q: I am a twenty-three year old man and suffer insinuative thoughts. For example, after answering the call of nature, I perform Istinja' (cleansing the private parts with water after urination or defecation)

and then wait a while until all the urine remaining in the urethra is discharged. Again, I perform Istinja'. This takes about fifteen minutes. However, after performing Wudu' (ablution) and going to my room, to my surprise, I see some urine on my penis although I do not feel it when it is discharged.

A: If you suffer from enuresis, you have to perform Wudu' when you want to offer Salah (Prayer) for Allah (Exalted be He) says, (Allâh burdens not a person beyond his scope.) .

However, the mere importuning insinuation that does not affirm whether urine comes out or not is ineffective.

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Fatwa no. 21054

Q: I suffer from urinary incontinence and my body and clothes are soiled by urine which often stinks. I asked Shaykh 'Abdul-'Aziz ibn Baz (may Allah be merciful with him) about this issue and he told me that it is permissible to abandon congregational prayer.

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Since I take a bath for every Salah, I have built a bathroom attached to my bedroom to shorten the time I would take between Wudu' and Salah. I feel great sorrow because I can not perform congregational prayer in the masjid (Salah), especially that I am one of the people who call to Islam and join Jihad (fighting/striving in the Cause of Allah). Is there any way out for this problem? My family and neighbors consider me a pious person and they wonder why I do not join them in the congregational prayer. It is noteworthy that I wear an adult diaper during Jumu`ah (Friday) Prayer. But, it is hard, practically and financially, to use it for every Salah. All attempts I made to seek treatment from this disease were of no avail. Please advise and make Du`a' for me at midnight or at a time when it is most likely to be accepted by Allah. May Allah protect and reward you the best for benefiting the Muslims! Amen

A: Since your case is as you have mentioned, there is nothing wrong with abandoning the congregational prayer. Allah will reward you as much as you care and according to your intentions. You have to endure this suffering and expect the reward from Allah who will grant you goodness. There is nothing wrong with telling your friends and neighbors about your case to excuse you for not attending the congregational prayer and so that they will not think badly of you. We ask Allah to cure

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and reward you for He is Bountiful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20768

Q 1: Allah predestined that I was subjected to an accident in which I fell from a palm tree. as a consequence, I suffered from hemiplegia and double incontinence for 5 years. I offer Salah (Prayer) while I am lying on my back in bed. Sometimes, I perform Tayammum (dry ablution) and at other times I may stand relying on a chair and wash my face and hands to my elbows. What is the ruling on this? May Allah reward you with the best!

A: You have to make Istinja' (cleansing the private parts with water) and Wudu' (ablution) when the time of Salah (Prayer) is due. Then, you can offer Salah in that time, and if something comes out of you during Salah, there is no harm on you. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Moreover, the Prophet (peace be upon him) ordered a woman who experiences Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period) to do so for every Salah. If you can not perform Wudu', you can perform Tayammum (dry ablution) when you want to offer Salah.

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Fatwa no. 17551

Q 1: Is it permissible for a young women who is unable to hold her urine for a long time to abandon Salah (Prayer), as she cannot keep Wudu'?

A: It is not permissible for this woman to abandon Salah, because of her inability to hold her urine. She should offer Salah in a manner that suits her. She can perform Istinja' (cleansing the private parts with water after urination or defecation) and place a barrier that prevents urine from leaking. She should then perform Wudu' and pray even if the urine emits during Salah. Allah (Exalted be He) states, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) advised the woman who experienced Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), "Perform Wudu' for each Salah."

Q 2: Can this woman recite Qur'an in this condition?

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A: It is permissible for her to recite the Qur'an by heart like those who are in a state of either minor or major ceremonial impurity. It is permissible for her to recite from the Mus-haf (Arabic Qur'an) during the time she is allowed to pray and when she performs Wudu' at any time. Allah (Exalted be He) states, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 18431

Q 1: i am a diabetic and i leak some drops of urine while offering Salah (Prayer) at the Masjid (mosque) so I leave Salah to change my clothes and renew my Wudu' (ablution). What should I do? Guide me, may Allah reward you!

A: If urine comes out continuously, you should do Istinja' (cleansing the private parts with water after urination or defecation) when you want to offer Salah and pad your penis to prevent the urine from reaching your body and clothes, then you should perform Wudu' and offer Salah whenever the time of each Salah is due. If urine comes out while you offer Salah, your Salah is valid in this case.

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Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

However, if the urine does not come out continuously, you should leave Salah if urine comes out while you offer it and wash the spot that the urine stained of your body and clothes and then perform Wudu' and offer Salah.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	\`Abdul-\`Aziz Al Al-Shaykh	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 17647

Q: Praise be to Allah Alone, and peace and blessings be upon the Last Prophet, Muhammad. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has looked into the question sent to His Eminence, the general Mufty (Islamic scholar qualified to issue legal opinions) from his Eminence, the Manager of the Center of Da`wah and Guidance in Jeddah, and which is referred to the Committee from the Secretariat General of the Council of Senior Scholars with the no. (516), dated 28, Muharram, 1416. The questioner asked the following:

A new Imam came to our Masjid in Jeddah and told us that he had a disease in the large intestine that causes him to have constipation and to pass wind,

and for this reason he offers Wudu' for every Salah after its time is due, but sometimes when he leads prayers, he passes wind and he is certain of that either by its sound or smell. He asks whether his ignorance of the ruling of passing wind affects his Salah, as he used to think that not controlling the passage of wind does not affect his Taharah (ritual purification).

What is the ruling on offering Salah behind that Imam who is sure of his passing wind?

Is he obliged to tell those who offered prayers behind him about the prayers which he performed without being Tahir (ritually pure)? What is the ruling if he was unaware of the prayers which he offered as lacking Taharah? How should he tell people about that?

Do you advise him to continue as an Imam for that Masjid, given that his disease is not related to wind incontinence; rather just an occasional case in which he can not resist passing wind? I hope you will attend to this issue and provide us with the relevant answer.

A: Examining the issue, the Committee answered as follows:

If the reality is as you have mentioned, then this person does not have a continual passage of wind; rather he only suffers an occasional disease which forces him to pass wind unwillingly. Hence, if the said person passes wind whether in Salah or at any other time, he should repeat Wudu', because his impurity is not permanent. Furthermore, it is preferable for him to not lead people in prayers, as he might confuse the people being led if he suffers this condition while leading the congregational prayer. As for the past

prayers, he is excused because of his ignorance of the related ruling. May Allah forgive him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Postpartum period

The third, fourth, and fifth questions of Fatwa no. 19312

Q3: What is the ruling on the blood that a woman discharges at the first and last months of pregnancy caused by carrying a heavy object, falling, or other reasons related to a disease in her womb?

A: The blood a pregnant woman discharges while the baby is in her womb is considered as bleeding which does not require a woman to stop Salah (Prayer) or Sawm (fast), most especially if she knows that the reason behind this blood is a disease, carrying a heavy object, or falling, etc. She must wear a piece of cotton or so, offer Salah and Sawm and perform Wudu' (ablution) for each Salah as long as she discharges this blood.

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Q 4: If a pregnant woman aborts a fetus, she undergoes curettage. The postpartum blood stops and then bleeding flows because of the curettage. Is she considered Tahir (ritually pure), or is it postpartum bleeding?

A: First, it is impermissible to perform abortion except by a Fatwa (legal opinion issued by a qualified Muslim scholar) based on a demanding necessity that is confirmed by a consultative body of trusted doctors.

Second, if abortion of the fetus is permissible in this case, the bleeding after it, is considered postpartum blood, during which a woman should leave Salah (Prayer)

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and Sawm (fasting) for forty days, unless it is proven to be normal bleeding and that the postpartum blood has stopped. In this case, it is not considered postpartum period during which she should leave Salah (Prayer) and Sawm (fasting).

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Q 5: how should a woman who suffers from bleeding offer Salah (Prayer), if it is permissible for her?

A: If a woman suffers from continuous bleeding, she should perform Istinja' (cleansing the private parts with water after urination or defecation), wear a pad that prevents leakage, perform Wudu' (ablution) and then offer Salah. She must repeat this for every Salah, according to the advice of the Prophet (peace be upon him) to a woman who experienced Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), "Perform Wudu' at the time of every Salah."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 19647

Q 1: A man's wife delivered their baby on the ninth day of the blessed month of Ramadan and after nine days, childbirth blood stopped. Thus, she made Ghusl (ritual bath) and offered Salah (Prayer) and observed Sawm (Fasting) but she noticed that during the night small drops of blood flows out of her, while during the day she sees nothing of this. What is the ruling in this regard? Is the Salah and Sawm she offered correct? Please, give us a Fatwa in the case at hand. May Allah reward you with the best!

A: If this woman found perfect purity, her Salah

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and Sawm are valid for she is regarded as Tahir (ritually pure). As for what she saw of drops of blood at night, they are not considered childbirth blood and therefore its ruling is not applied to it.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!Permanent Committee for Scholarly Research and Ifta'

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Q 2: A woman had a miscarriage in her first months of pregnancy, and discharged a fetus the size of a fist. What are the rulings regarding this issue? Could you kindly advise? May Allah reward you.

A: if a pregnant woman miscarries a piece of flesh or clotted blood which was not formed in shape yet, it does not take the ruling of a newborn which requires that Funeral Prayer be offered, no `Iddah (woman's prescribed waiting period after divorce or widowhood) is due on her, and there is no postpartum period. Therefore, the blood which she sees is not considered except if it coincides with her period which in this case will be considered menstrual bleeding.

If however the fetus was formed after reaching three months, and the least period is eighty one days, it takes the same ruling of a newborn baby, the lapse of `Iddah, postpartum period; so what a woman sees is postpartum discharge which demands that she discontinues Salah and Sawm (fasting). The days are to be made up for the Sawm she discontinued during her postpartum period. The fetus is not washed, enshrouded, or prayed upon until it reaches four months. Imam Ahmad was asked how old a dead baby should be in order for the funeral prayer to be obligatory, and he said four months because the spirit is blown into it when it reaches this stage.

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It is to be wrapped in a piece of cloth, enshrouded, and buried in a hole because there is no life in it. Hence, he is not a baby before the lapse of four months.

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Fatwa no. 14512

Q: I have been suffering from menstrual disorders since twelve days after I gave birth, as my husband had an accident in which he was badly injured, and was carried to hospital, then when I knew of what happened to him, I panicked over him. I became so distressed and afraid, and I wept a lot during the time when he was in hospital in a dangerous condition for thirty days. My condition was so terrible that the postpartum bleeding did not stop after forty days; it lasted for ten more days, although the postpartum bleeding usually lasts for twenty or twenty five days with me. Three days later, the bleeding started again. It continued for five days, then I became Tahir (ritually pure) for two or three days, and then the bleeding

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started again. My menstruation has become irregular, which means that it comes two, three or maybe even four times a month. I sought treatment in hospital, but it was of no use. I remained in this condition for five months, given that this is menstrual blood. The days on which I offer Salah (Prayer) have become very few, because whenever the bleeding starts, I leave Salah until I become Tahir. However, the days of Tuhr (period of ritual purity) are much less than the days on which I have menstruation.

I would like to ask about

what I should do in this case. Should I go on like this and leave Salah on the days in which I bleed, and offer it again on the days of Tuhr? I leave Salah for very long intervals.

If Ramadan comes while I suffer from the same condition, what should I do?

May Allah reward you.

A: First, you should make up for the Salah of the last ten days of the postpartum period.

Second, in the future, you have to leave Salah on the days of your usual menstruation every month, and the rest is considered Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), during which you can offer Salah, observe Sawm (fasting)

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and have intercourse with your husband, as this blood is abnormal.

Third, you should make up for the Salah you left on days other than those of menstruation.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: What is the maximum period for postpartum?

A: The maximum postpartum period is forty days, based on the Hadith of Umm Salamah: "A woman in postpartum in the time of the Messenger of Allah, peace be upon him, used to wait for forty days". Related by Al-Tirmidhi and others. However, if she discerns purification before then, she must bathe, offer Salah, fast Ramadan, and can have intercourse with her husband. If bleeding reoccurs during the forty days, it is considered postpartum blood until she discerns purification or completes forty days.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: Should a woman offer Salah while experiencing symptoms of the labor of childbirth such as discharging blood along with labor pains, although she is not yet ready to deliver? Is it permissible for

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a woman to offer Salah in cases of early labor when the amniotic fluid is discharged?

A 3: the vaginal discharge a day or two before delivery accompanied by labor signs is regarded as postpartum blood. A woman should not observe Sawm (fasting) or offer Salah. However, if this is not accompanied by labor signs, it is not regarded as postpartum blood. She should observe Sawm and offer Salah even if the blood is discharged, as it has the same ruling of urine.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 15925

Q 4: When does a woman become Tahir (ceremonially pure) after the Postpartum Period?

A: Taharah from postpartum bleeding and before the completion of forty days occurs when the woman sees signs of purification, i.e. white vaginal discharge or stoppage of bleeding altogether, or the completion of the postpartum period which is forty days even if the bleeding has not stopped.

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Fatwa no. 17250

Q: A woman, who was in the fourth month of pregnancy, was breast-feeding her child and did not know that she was pregnant and experienced bleeding. She went to the hospital and there she was told that she was pregnant

and she would soon have a miscarriage. After she was examined, they found that what was inside her was not a baby but just an empty placenta and they performed a cleansing operation. Is this considered postpartum blood?

Note: The doctors said that the baby might have died in the first or second month. She took an antibiotic without knowing that she was pregnant, which caused the miscarriage.

A: If the reality is as mentioned in the question, this woman is not in postpartum period. In fact, she is in the menstruation period. She can offer Salah, Sawm, and have sexual intercourse with her husband. But she has to perform Wudu' at the time of every Salah and place a piece of cotton or something like it. She does not have to do any thing as regards the death of the embryo, because it was not yet complete. She has to stop Salah and Sawm during the days of her menstruation, then make up for the missed obligatory Salah and Sawm.

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Fatwa no. 20459

While my wife was in the second month of her pregnancy, drops of blood came out of her. The doctor told her that this is normal. Thus, I had sexual intercourse with her and she offered Salah (Prayer) by performing Wudu' (ritual ablution) for every Salah. When the discharge of blood increased, we visited another doctor who told us that it was a pseudocyesis that should be aborted. What is the ruling on the Salah she offered and

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the sexual intercourse I referred to? What about visiting a male doctor instead of a female doctor bearing in mind that the most specialized doctors in this field are men? Does my wife take the ruling of Nufasa' (a woman in the state of birth blood discharge) following the operation of abortion seeing as the blood continued flowing for a day and she completed the forty days then made Ghusl (ritual bath) and made up for Salah of two days? Is what she did right or not? How should she make up for the Salah she missed?

A: When a woman becomes sure of her pregnancy, the blood that comes out of her is regarded as bad blood which does not prevent her from offering Salah or having sexual intercourse with her husband. In addition, it is illegal to have an abortion unless the death of her fetus is confirmed. As for going to a male doctor for remedy instead of a female doctor, it is permissible if there is not a specialized doctor in the concerned field and there is a necessity for this. By the same token, if the aborted fetus does not take the shape of a human being, the blood that comes out after aborting it is not to be regarded as childbirth blood, so she should offer Salah (Prayer) as the blood takes the ruling of bad blood. It is worth mentioning that the least period to check the creation of a human being is eighty one days.

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The first question of Fatwa no. 21339

Q 1: I have a female neighbor who is ninety years old. She is like a mother to me. She told me that she used to not offer Salah (prayer) for sixty days after her postpartum period, not forty. She has

seven children. Your Eminence, what is your opinion in this regard? How can this woman make up for the acts of worship she missed, given that she does not know their number?

A: the maximum postpartum period is forty days. If the woman completes forty days, she has to perform Ghusl (ritual bath following major ritual impurity) and offer Salah even if there is still a flow of blood. In such a case, she takes the ruling of the woman in a state of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period), and as such she should make Wudu' (ablution) before each Salah and insert a piece of cloth into her vagina to prevent this bleeding. This will be the case unless this is the time of her monthly menstruation. The said woman is not excused for neglecting Salah after the elapse of forty days of post-partum period unless it was the time of her usual menses. Accordingly, she has to make up for the missed Salahs as much as she possibly can. She should try to estimate the number of the Salahs which she did not offer after being Tahir (ritually pure) before the completion of forty days or after the completion of the post-partum period. Hence, she should perform these Salahs respectively each day and night until she completes the days in which she did not offer the obligatory Salahs after the elapse of her post-partum period.

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